

The Outlook

Vol. 64

March 24, 1900

No. 12

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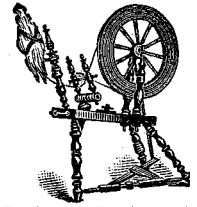
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The Week in Congress

The principal legislative action last week was the formal adoption of the financial bill making the gold dollar the unit of value, and authorizing the conversion of outstanding coin bonds into gold bonds, on which bank notes may be issued up to their par value. The bill is generally spoken of as one to establish the gold standard, and such is undoubtedly its aim. Prior to its adoption by the House, however, a member of the minority put the searching question, "Does the bill authorize the redemption of silver dollars in gold?" and Mr. Overstreet, of Indiana, who was in charge of the bill for the Republicans, answered categorically that it does not. About five hundred million silver dollars, therefore, which are legal tender for all debts, remain a part of our "money of final redemption." Our greenbacks, however, are distinctly made redeemable in gold, and up to a certain point the greenbacks once presented for redemption in gold cannot be reissued except in exchange for gold. The amount of greenbacks, however, which can thus be retired from circulation whenever holders choose to ask gold for them, seems to be somewhat limited by provisions regulating the amount of gold in the redemption fund. The bill passed the House by a vote of 166 to 120, nine Eastern Democrats supporting it, and was immediately signed by the President. Upon the Puerto Rican question, which absorbed the attention of Congress most of the week, no action was taken except the Senate's concurrence in the House bill appropriating to the relief of Puerto Rico the duties hitherto collected from her products since the annexation of her territory. All the Republican Senators, together with Senator Lindsay, of Kentucky, concurred in voting to lay on the table an amendment declaring that the Constitution made imports

from Puerto Rico duty free the moment her territory was annexed. This vote apparently involves the principle that the Constitution does not of itself extend our customs system over acquired territory, though it is still open for those who voted for the resolution to contend, as possibly some may, that the Constitution makes it the duty of Congress so to extend our customs system.



Secretary Root on Cuba

The Secretary of War has just ended a trip through the island of Cuba, the chief object of which was to observe the present conditions there, political as well as military. The result of his observations, as summed up in interviews with representatives of the press, is highly encouraging. Secretary Root expresses himself as greatly pleased with the advance made in Cuba in many directions. He is satisfied, he says, that the people of Cuba wish the United States to do exactly what the Government intends to do. Secretary Root found that the Cubans, at least a large majority of those having the real interests of the country at heart, wanted independence, but not immediately, since they realized that they must be ready to conduct the affairs of the island wisely, and must learn the art of governing themselves before they would be ready to carry on an independent government. He therefore believes that neither the few Cubans who threaten revolution nor "the American braggart who declares that America will always hold Cuba" are in any way representative of their respective countries. The methods employed by Governor Wood and his assistants in the present Cuban administration were found to be the best possible; and these methods are bringing about visible progress in many directions. Municipal elections are approaching, and with these

will come the first real test of the capability of the people of the island for home rule. If they shall choose as local officers men of probity and intelligence, the time will seem to be approaching when they may be intrusted with the election of a truly representative legislative body. When local municipal government has been firmly established, Secretary Root points out, each town may grant municipal franchises, such as those of street railways and water-works, while at present such franchises cannot be granted because the municipal officers are now appointed by the military power. Of the industry of the Cubans Mr. Root speaks in high praise. It is marvelous, he says, with what unanimity the people have gone back to their homes and resumed work after their terrible struggle; he is sure that they wish for peace and for a quiet and stable government, and have no intention of wild opposition to the United States authority. Such a lesson as that of cleaning the streets having once been thoroughly learned by them, as he found it had been, not only in the large cities which are garrisoned, but also in small towns where there are no soldiers, would, he thinks, naturally lead them to learn other and equally valuable lessons. On the whole, his view is full of hope for the future of the islands, whether in connection with or separated from the United States.



The Naval War Board An important order issued last week by Secretary Long creates a new Board of naval officers, somewhat similar in character to the general staff employed in the administration of naval affairs by most foreign countries, but hitherto non-existent in the United States. Admiral Dewey stands at the head of the new Board, and associated with him are the Chief of the Bureau of Navigation, the Chief Intelligence Officer and his principal assistant, the President of the Naval War College and his principal assistant, and three other naval officers of the grade of commander or higher. Secretary Long defines the purpose of the Department in establishing this Board as being to insure efficient preparation of the fleet in case of war, and for the naval defense of the coast. The Board will keep itself fully

informed as to the state of foreign naval establishments, the progress of naval matters abroad, plans to be carried out in the event of war with certain foreign nations, and all information that would be of value to the Government in a foreign conflict. In addition, the General Staff is expected to advise the Secretary of the Navy in regard to matters pertaining to our own naval establishment. The only criticism we have seen upon the action of the Navy Department is that the Board will be entirely composed of line officers, to the exclusion of staff officers, and this criticism, of course, grows out of the old controversy between line and staff. The functions of the new Naval War Board will not interfere with those of branches of the Department already existing, for the assignment and distribution of functions and services is a matter easily controlled within the Department itself. Secretary Long's order may be regarded as in line with the recommendations of Secretary Root for reform in army organization, and both movements are in the direction of furnishing a systematic and centralized control of our military and naval affairs, as distinguished from the fragmentary distribution of powers among the bureaus in the past.



Delagoa Bay Arbitration After ten years' study of the case, the Swiss arbitrators appointed in 1890 by the President of Switzerland, at the request of the United States, Great Britain, and Portugal, to arbitrate a claim against Portugal made by American and British citizens, have, it is reported, reached a decision on the main points, although minor points remain to be settled. It was announced when the hearings began that eighteen months would suffice for the arbitration, and it is just possible that the fact that the three arbitrators have been receiving salaries of \$25,000 a year each may have had its influence on the length of their deliberations. The claims are very large, being estimated variously from \$9,000,000 to \$30,000,000. They grow out of the seizure by the Portuguese Government of a railroad constructed by Colonel McMurdo, a citizen of the United States, under a concession from Portugal for the construction of a

railway from Lorenzo Marques. English capitalists were interested with Colonel McMurdo in the concession. The road was seized in 1889, on the allegation that the contract as to time of construction had not been complied with. At one time war against Portugal was threatened, and war-ships were sent from England, and, we believe, from America also. The threat brought Portugal to terms, and some payment was made, while the main points at issue were left to arbitration. The judgment will probably sustain the view that indemnity is due from Portugal to the holder of the concession, the stockholders of the road, and their assignees and representatives. The amount to be paid is not yet indicated. This case has had more than a commercial importance because of its influence on the international relations existing between the United States and Portugal with regard to Delagoa Bay; it has been asserted repeatedly that a secret treaty existed between England and Portugal about Delagoa Bay, and the bearing of the dispute as to the railway upon this alleged secret treaty has been of some importance politically.



Peace Proposals

The prompt and explicit reply given by the British Government to the Presidents of the South African Republic and the Orange Free State makes it certain that England will listen to no other terms than those of unconditional surrender. The two Presidents not only sent a telegram directly to the Marquis of Salisbury, but made diplomatic approaches to the United States and to several European nations looking toward intervention or an opening of peace negotiations by one of these Powers. The United States alone took any action in the premises: the polite and tentative suggestion of President McKinley to the British Government that our Government would be pleased to take any steps that would be likely to bring about peace, when the nations concerned showed an inclination to accept such overtures, was as courteously answered by Lord Salisbury with the intimation that the time for such good offices had not yet arrived. The telegram sent to England by President Kruger and President Steyn begins with a positive denial of any inten-

tion on the part of the African republics to undermine British authority in South Africa, or to set up a claim to rule over all South Africa. It proceeds to declare with solemnity that "this war was undertaken solely as a defensive measure to maintain the threatened independence of the South African Republic, and is only continued in order to secure and maintain the incontestable independence of both republics as sovereign international States and to obtain the assurance that those of her Majesty's subjects who have taken part with us in this war shall suffer no harm whatever in person or property." The despatch adds: "In spite of the overwhelming pre-eminence of the British Empire, we are confident that that God who lighted the inextinguishable fire of love of freedom in the hearts of ourselves and of our fathers will not forsake us and will accomplish His work in us and in our descendants." Finally, the two Presidents affirm that the only reason why this declaration was not sooner made was that because until very recently the advantage in the war had been entirely on the Boer side, and that it was felt that such a declaration might "hurt the feelings and honor of the British people."



The Proposals Rejected

Lord Salisbury's reply sets forth the well-known claim of the British Government in regard to the arming by the South African Republics during the discussion of the grievances under which British residents in South Africa were suffering. He lays the responsibility for the war wholly on the Boer Government, saying that—"suddenly, at two days' notice, the South African Republic, after issuing an insulting ultimatum, declared war upon her Majesty; and the Orange Free State, with whom there had not even been any discussion, took a similar step. Her Majesty's dominions were immediately invaded by the two Republics. Siege was laid to three towns within the British frontier, a large portion of two colonies was overrun, with great destruction of property and life, and the Republics claimed to treat the inhabitants of extensive portions of her Majesty's dominions as if those dominions had been annexed to one or the other of them."

Lord Salisbury refers to the "observations of a negative character" made by the two Presidents on the war preparations in the Transvaal, and declines to discuss that question. The reply concludes as follows: "In view of the use to which the two Republics have put the position which was given them, and the calamities their unprovoked attack has inflicted on her Majesty's dominions, her Majesty's Government can only answer your Honors' telegram by saying they are not prepared to assent to the independence either of the South African Republic or the Orange Free State." When these despatches were read in Parliament, the positiveness of Lord Salisbury's answer called forth prolonged cheering. Despatches from Pretoria intimate that the real reason of the telegram to Lord Salisbury was President Kruger's desire to convince wavering Free Staters that their only hope of national independence was in continuing the war. Doubtless this correspondence will produce different impressions on different minds; to us Lord Salisbury appears clearly in the right. The Boers, having, with more audacity than prudence, appealed to war to arbitrate the difference between the Transvaal and Great Britain, must accept the result, which to all outside the Transvaal now seems both inevitable and near. The history of the past half-century culminating in this campaign makes it clear that, in the interests of peace, either Great Britain must withdraw from South Africa altogether and recognize the independence of a South African federated Republic, or she must bring all South Africa under her flag as a colony of the British Empire. It is now scarcely doubtful that the latter will be the result; nor is it doubtful to us that this result will be in the interest of liberty, justice, and civilization throughout South Africa, including the Transvaal itself.

Lord Roberts
at Bloemfontein

Apart from the peace negotiations, the interest last week centered about Lord Roberts's entry into the capital of the Orange Free State, his reception by the burghers, and the plans for advance towards Pretoria. Practically the seizure of Bloemfontein was unopposed after the fighting reported last week; on Tuesday

Lord Roberts was received outside the town by a deputation headed by Mr. Fraser, the political opponent of President Steyn, and an opponent from the first of the war alliance between the Free State and the Transvaal. It is quite evident that a considerable proportion of the Free State citizens are opposed to prolonging the war; while there has been no serious defection of their armed forces, who retreated north with the Transvaal Boers, the Free State from Bloemfontein south seems to accept occupation by the British with equanimity, and the entrance of British troops into Bloemfontein was even greeted with some enthusiasm. There is significance in Lord Roberts's despatch speaking of the "late President" of the Free State, as well as in the characteristic speech to his troops in which he told them that, although accident had prevented his leading the first brigade into Bloemfontein in person, he would promise to lead them into Pretoria. Just what the next line of defense to be held by the Boers will be is as yet uncertain; it may be the line of the Vaal River, or it may be further north among the hills. At present the Boer headquarters are said to be at Kroonstadt, about a hundred miles north of Bloemfontein. That Lord Roberts is planning an advance at an early date is generally accepted as certain; that his exact plans are entirely unknown is evidence of his usual generalship and rigid control of press despatches. Accounts agree that Pretoria (which is about two hundred and thirty miles northeast of Bloemfontein) is thoroughly fortified with the best modern guns and that ammunition and supplies in enormous quantities are stored there. The hilly nature of the country about Pretoria renders it capable of a long defense. Johannesburg, on the other hand, it is believed, is not well adapted for defense, and if the Boers are pressed back as far as Johannesburg it is not likely that they will try to hold that city. The British now hold all the railroad south of Bloemfontein, and if Boer forces still remain north and east of Stormberg, their position would seem to be a precarious one. General Gatacre has occupied Bethulie (on the north side of the Orange River, east of Colesberg), and General Brabant has also crossed the Orange River at Aliwal North (still further east), after a forced

march of thirty-eight miles. From Mafeking no definite news has been received as we write; rumors of relief and surrender alternate; relief is probably near at hand if Colonel Baden-Powell and his brave troops can maintain their splendid resistance a few days longer. From Natal little news of military importance has been reported lately; just what General Buller's next move will be is problematical, but it is clear that he is acting in concert with Lord Roberts, although at a distance.



The Ramapo Scandal When Comptroller Coler several months ago blocked the conspiracy to bind the city of New York to pay \$5,000,000 a year for forty years to the Ramapo Water Company, every representative body in New York demanded the instant repeal of the Company's indefensible charter. The Merchants' Association in particular took up the fight, and sent documents all over the State informing people of the character the Ramapo scheme has borne from the beginning. The acts as set forth were briefly these: In 1895 this company obtained the passage of a special act giving to it—a private corporation—the power to condemn water rights in any and all parts of the State, provided it could make a contract with the city of New York. This bill, putting in jeopardy the water rights of cities all over the State, was pushed through an overwhelmingly Republican Legislature by a company whose counsel was Edward Lauterbach, the Chairman of the Republican County Committee of New York, and whose President was General Benjamin F. Tracy, of the law firm of Tracy, Boardman & Platt. This was the first step toward establishing the great monopoly. The next was, if possible, more alarming. "The former city of New York," says the report of the Merchants' Association, "had the right of eminent domain to condemn waters for its use. The Greater New York Charter Commission, in drafting the charter for Greater New York, struck out the right of eminent domain formerly possessed by the city. The Hon. Benjamin F. Tracy, the former President of the Ramapo Water Company, and the Hon. Silas B. Dutcher, present President of the Water Company, were

members of that Commission." When the private company had been thus armed with the powers of a public corporation to acquire water rights, and the city of New York had been thus disarmed, the private company obtained water options over a large tract of territory from which the future city may need to draw water, and then almost succeeded in capturing the city of New York through the contract which Comptroller Coler exposed—the one binding the city for forty years to pay nearly twice as much for water brought to its outskirts as the city now pays for the water brought to the homes and business places of its citizens. Such were the facts which created the public alarm and the demand for the repeal of the acts giving the Ramapo Company its excessive powers and depriving the city of the powers essential to its independence. Two bills were introduced into the Legislature, one merely making it more difficult for the Ramapo Company to get by surprise a contract injurious to the city, and the other restoring to the city the right to acquire by condemnation an independent water supply. It was the passage of the latter bill which the Merchants' Association, supported by public sentiment, demanded. Yet, through some influence working in the dark, the Legislature took no action for nearly three months, and has now, with evident reluctance, passed merely the temporizing measure making a flagrant contract more difficult to secure. The action taken somewhat relieves, but is far from removing, the scandal. The city is not secure until its three million inhabitants have at least the same right to acquire a water supply that is possessed by the stockholders of the Ramapo Company.



New York's Vice New York City has just been witnessing one of the occasional, spasmodic, half-hearted attempts by the police to enforce the laws relating to gambling and the social evil. Such attempts are always ineffective because they are insincere. They are of interest, not because of what they accomplish, but from what they disclose. In this case the police were spurred unwillingly into action by the newspapers, which have demonstrated beyond question, with

names and street addresses and direct personal evidence, that resorts of vice, and particularly gambling-houses, are running openly in large number and under the very eyes of the police; that it is the easiest thing in the world to obtain evidence; and that the proprietors talk with perfect freedom of the tribute they pay systematically to the police, as of a universally recognized fact. But even when driven into some pretense of activity by public sentiment, the Tammany officials in every move show their hatred of reform and reformers. Thus, when Chief Devery's attention is called to the vileness of certain concert halls, he issues an order to close all respectable hotels where music is provided at meal-times—an insult to the intelligence of all citizens, and a clear indication of Devery's sympathy with the vicious classes. And so peculiar have been the actions of the District Attorney's office that the Grand Jury finds it necessary to exclude the District Attorney from some of its hearings, so that we have the spectacle of a District Attorney trying to get a court ruling to the effect that he may enter the Grand Jury room whenever he pleases—legally an interesting question, and properly decided by Recorder Goff to the effect that a District Attorney has the right to claim the attention of the Grand Jury whenever he wishes to lay information before it, but that at any other time it may exclude him if the jurymen see fit. Every observing citizen of New York knows that within the past two years vice has become unblushingly and flauntingly conspicuous in this city. It is no defense to say, as some defenders of the present municipal administration are doing, that other great cities are as bad or worse. New York should and must improve instead of deteriorating, and it is doing precisely the reverse.



The Remedy For this condition of things there is only one hope—a union of all reputable citizens in an honest endeavor to secure an honest administration of the city government; and this will not come until the citizens believe that the triumph of honesty is of more consequence than that of a party. But the victory of a non-partisan party will not of itself be either probable, nor final

if achieved. The fundamental difficulty in the case of New York City is that the rural community, through their legislators, insist on incorporating in the law governing a city in which they do not dwell, a standard of propriety, perhaps we should say of morality, which is not entertained by a majority of the citizens who do live in the city. The consequence is that the Legislature enacts a law for the city, and the citizens elect a city government, not to enforce the law, but to leave it unenforced. The law then becomes in their hands, not an instrument for the prevention or even the limitation or regulation of vice, but for the collection of blackmail from those who live and thrive on indulgence in vice. The vice is not lessened by the law, and the blackmail is created by it. The remedy is local option applied to the cities somewhat as it is now applied to the rural districts. If the wards or election districts in the city were allowed to determine, first, whether they would allow any liquor-selling, and, second, whether they would allow it after noon on Sunday, we might have no-license in some districts, we should certainly have Sunday selling in others, but we should not have all the men who want their wine or beer with their dinners, and believe they have a moral right to it, voting for a wide-open town for all vices and for every day, in order to get the liberty to which they think themselves entitled on one day for an indulgence which seems to them wholly innocent. In other words, if the Legislature would allow the people of the city to manage their own affairs, they could not manage them worse, and they almost certainly would manage them better, than they are now managed under the absurd partnership in which the Legislature enacts the law and the city elects officers for the very purpose of not enforcing it.



**The Ohio Local Option
Bill's Defeat**

The Ohio Local Option Bill permitting wards as well as municipalities to exclude saloons from their borders was defeated by a single vote in the State Senate last week, after having passed the House of Representatives by a majority of nearly twenty. The bill had awakened the most intense interest all over the State; and lobbyists against it

were present from nearly every county when the vote was taken. The day before eighteen Senators—a majority of five—were pledged in its favor, but three of the eighteen gave their votes against it. The indignation of the temperance people exceeds anything known in Ohio politics for years. From both Republican and Democratic sources we learn that the unexpected defeat of the measure was due to the interference of Governor Nash, Senator Foraker, and Chairman Dick of the Republican State Committee. This interference was prompted by the fear that the brewers could make good their threat to defeat McKinley this year and Foraker next if the bill became law. Because of this fear Senator Foraker's law partner, Chairman Dick's personal representative in the Legislature, and Governor Nash's recognized spokesman, all joined the lobby against the bill, and their influence killed it. Whether this antagonism of the measure was good politics or not remains to be seen. Our Republican correspondent writes us that appearances already indicate that a political mistake was made. The Anti-Saloon League, which championed the local option bill, is, he says, a powerful factor in Ohio politics. In the last election the League's opposition to the Republican candidate for Lieutenant-Governor cost him thirty thousand votes, and in its support of the bill just defeated it represents nearly all the church members in the State—a force of more than two hundred thousand voters. Already, says our correspondent, the McKinley-Griggs nullification of the army canteen law had made many temperance Republicans hostile to the Administration, while Colonel Bryan's act in abolishing the canteen in his regiment, followed by his refusal to permit liquor of any kind at the Texas and Nebraska banquets given in his honor, has made this element correspondingly cordial toward him. Under these circumstances the general indignation at the defeat of the local option bill for partisan ends may result in at least keeping at home thousands of Republican voters. It would not be at all unprecedented for a campaign fought on one issue to be determined by one entirely different; and the views of our correspondent are worthy of consideration in forecasting the results this fall.

The Standard Oil Dividend Following the disclosure, through the Frick-Carnegie suit, that the net profits of the Carnegie Company for the present year are estimated at \$40,000,000, comes the action of the Standard Oil Company in distributing among its stockholders "the regular quarterly dividend" of \$3,000,000, and an "extra cash dividend" of \$17,000,000. The magnitude of these sums simply staggers the imagination. The poorer of these companies reports an income approximating that of all our State governments combined, and the two combined—or even the two principal men in them—have an income exceeding the aggregate salaries of the two hundred thousand teachers in our public schools. The exact annual income of the Standard Oil Company cannot be stated, as it is not certain that the recent dividend of \$20,000,000 was all earned during the preceding three months; but it is certain that the market value of its nominal \$100,000,000 of stock is now over \$500,000,000, and exceeds the market value of all the farms in South Carolina, Georgia, Florida, Alabama, Mississippi, and Louisiana. What the assessed value of the Standard Oil stock is cannot be reported, in spite of all the commissions we have had whose duty it was to inquire into just such matters; but there is reason to believe that hardly one-tenth of the market value is returned for taxation. Yet, in accordance with the decision of the United States Supreme Court in the case of the Pullman Car Company, it is as easy to tax the property of the Standard Oil Company as to tax the property of farmers. Every State in which the Company does business has a right to assess the Company upon approximately that proportion of the value of its stock which its business within the State bears to its total business. If the value of the Standard Oil securities exceeds by \$450,000,000 the value of its real estate taxed locally, and one-tenth of its business is in the State of New York, then that State has a right to assess the company at \$45,000,000 and tax it at the average rate imposed upon farm and business property. So long as there is no attempt to tax the property of a monopoly at a higher rate than the property of citizens engaged in a competitive business, the courts cannot interfere; and the trust

which has raised prices nearly thirty per cent. during the past year can certainly afford to pay a tax of one per cent. on the market value of all its property.



Dr. Charles E. West

The death of Dr. Charles E. West in Brooklyn recently takes from the country one of the earliest workers for the higher education of women. Dr. West was born in Pittsfield, Mass., in 1809. Like many men of eminence in America, his boyhood was spent in working on his father's farm and attending the district school. In 1832 he graduated from Union College, and, after teaching a year in a boys' school, entered a law office in Albany to fit himself to be a lawyer. His qualifications as a teacher, however, asserted themselves, boys were sent to him as students, and he finally gave up his legal studies to become the head of a flourishing boys' school. From Albany Dr. West went to Yale College, where he studied chemistry and geology with Professor Silliman, the foundation of his later scientific achievements, which were recognized in Europe as well as in this country. The distinctive work of Dr. West's life began when, in 1839, he came to New York to take charge of the Rutgers Female Institute. In this school Dr. West established one of the first college courses for women in this country, teaching, to the first class of girls to pursue that study, differential and integral calculus, and organizing classes in physics, chemistry, geology, and botany, which he found his present scholars were as well able to undertake as the young men he had previously taught. Paying no attention to the comment and opposition excited by the novelty of his teaching, Dr. West found time to complete his law studies, passing his examination for admission to the bar, and to continue chemical investigations, experimenting in the new art of photography just discovered by Daguerre in Paris. Leaving Rutgers Institute well established, Dr. West went to Buffalo to found the Buffalo Female Seminary, and in 1860 came to Brooklyn to take charge of the Brooklyn Heights Seminary, a girls' school of which he was the head for twenty-nine years, and which stood for high ideals of culture and scholarship, exerting a wide and beneficial influence

in Brooklyn. Since his retirement from the principalship of the Brooklyn Heights Seminary, Dr. West has added to his collections, which, especially in the sciences, are extremely rare and valuable. Dr. West has received many tributes and marks of respect from Brooklyn, where he lived an honored resident for forty years, beloved by all who had come under his teaching, and revered by the community. The sweetness of Dr. West's nature kept him free from the pedagogical dogmatism which his long experience as an instructor might have implanted in a less sincere man; he was always simple, genial, ready to learn; and he lived to see the establishment of many women's colleges set the crown of approval on his experimental work at Rutgers in the early years of the century.



**George L. Walker
and
Thomas K. Beecher**

Death has removed from the Christian Church in America two able men, who for some years past have been prevented by ill health from continuing in the active ministry. Dr. George Leon Walker, who died in the seventieth year of his age, had been throughout his life one of the theological and religious leaders of New England, in spite of ill health which would have seemed to a less heroic soul a quite sufficient excuse for lessened labors or for omitting labor altogether. As an extemporaneous speaker he had few equals in the clearness of his thought and the perfect finish of his style. The Outlook recalls, as an illustration, the address delivered by him before the famous meeting of the Board held at Springfield, Mass., which was stenographically reported for The Outlook, then The Christian Union; this address, as reported, was so perfect in its literary form, though wholly extemporaneous in character, that there was occasion only for changing one word in printing the address, and that a word which Dr. Walker had himself changed in speaking. It would be difficult to find a parallel to this experience in public debate, political or ecclesiastical. In theology Dr. Walker was by nature conservative, but in spirit broad and catholic; and he always dealt with the problems of the present, and pressed forward toward a larger future, without separating himself

from the thought and life of the past. We doubt whether any man exercised a more potent influence, although it was quietly exercised, during the controversies in the American Board, in favor of the larger liberty which was finally won for the Board by the catholic party.—Dr. Thomas K. Beecher, the half-brother of Henry Ward Beecher, died also last week, in the seventy-seventh year of his age. To the independence which belongs to the Congregational denomination he added that which belongs to the Beecher family, and his church in Elmira, though Congregational in its constitution, was as free from all traditional and ecclesiastical bonds as the most absolutely independent church could be. Under his ministry of thirty-six years, this church, weak and struggling when he accepted the pastorate, grew to be one of the strongest in the State, with a membership of seven hundred, a thousand Sunday-school children, and a fine church edifice with all the conveniences and adjuncts of the so-called institutional church. By temperament pessimistic, as his brother Henry Ward was by nature optimistic, seeing with great clearness the evils and the perils of his time, but always confronting them with great courage, his faith in the Gospel which the risen Christ has brought to the world was the secret of his own hopefulness and courage, and of his power to inspire hopefulness and courage in others. His eccentricities did nothing to abate the affection and esteem with which he was universally regarded, without as well as within his church, in the community which he served so long and so faithfully.

Dr. McGiffert The papers having announced, without authority, that Dr. McGiffert had decided to withdraw from the Presbyterian Church, are now announcing, also without authority, that he has changed his mind; which recalls Josh Billings's sage remark that it is better not to know so many things than to know so many things that aren't so. The fact is that Dr. McGiffert, with wise reserve, has not communicated his decision to the public as yet, and, it is safe to assume, will not do so until it is fairly and finally formed. It is also safe to assume that in forming it he will be governed by what

he thinks is best for the Church, not by what he thinks will be easiest for himself. The truth is that it is the Presbyterian Church that is on trial, not Dr. McGiffert. There is probably not a Protestant Church in the United States, outside the Presbyterian, which would not gladly admit him to its ministry; it is quite certain that there is nothing in "The Apostolic Age" which would exclude him from the ministry of the Episcopal, Congregational, Baptist, Methodist, or Christian denomination; and though his pronounced views concerning the divine nature and authority of Jesus Christ and the sacrificial character of Christ's passion and death would probably make it incongruous for him to apply for admission to the Unitarian ministry, doubtless that Church would gladly welcome him to its open platform. If one or two leaders in the Presbyterian Church who believe in liberty were, with the courage of their convictions, to go to the General Assembly at St. Louis and tell that body that the Westminster Confession of Faith makes the Bible, not Dr. Birch's interpretation of the Confession, the standard of faith, they would find a support from the younger men in the Presbyterian ministry which would surprise them. But if all the courage is to be with the assailants of liberty, and all the caution with its defenders, it may well be doubted whether Dr. McGiffert is called upon to represent the latter.



Mr. Sheldon's Experiment The comments on the first issue of the Topeka "Capital" under the editorship of the Rev. Charles W. Sheldon vary in all degrees, from that of Mr. Kohlfaat, of the Chicago "Times-Herald," who regards the experiment as "a sensational and stupid sacrilege" and the result as "neither a tract nor a newspaper," to that of Dr. Huntington, of Grace Church in New York, who thinks that Mr. Sheldon's "brave attempt to show what journalism might mean in a thoroughly Christianized community deserves the sympathy and admiration of all right-minded people." As most of our readers know, the plan was that Mr. Sheldon should assume entire editorial charge of the "Capital" for a week, should have entire control also of the admission or rejection of advertise-

ments, and should in that brief time attempt to show what a Christian newspaper should and should not be. The profits were to go in part to such philanthropic purposes as Mr. Sheldon should designate, but he was unwilling to receive any pay for his own services. The commercial side of the enterprise has been exploited to the fullest by the owners of the paper, and, considering the nature of the undertaking, this exploitation has not always been in good taste. Of course absolutely nothing is proven by the immediate financial success of such an experiment conducted for one week only and advertised all over the country in a sensational way. We do not agree with Mr. Sheldon's apparent principle in editing either the news columns or the advertising columns: he seems to think that the editor should decide what the people ought to know and give them only that. We have more faith in the people and less in the editors, and would, therefore, have the paper tell its readers all that is going on in the world that has any significance, and employ his editorial judgment, first in determining the relative importance of different events and next in giving to them such interpretation as he thinks just and right. As a type of journalism, therefore, we are not able to accept the Topeka "Capital," under Mr. Sheldon's editorship, as an ideal of what a daily journal ought to be: as a business experiment it proves nothing; as an illustration of the principles on which a daily paper should be conducted it proves little; in spirit it does not seem to us really more Christian, though formally somewhat more so, than some other daily journals not advertised as conducted on Christian principles; as a somewhat sensational method of calling the attention of the country to the truth that there is and ought to be some other standard of journalism than commercial success, it may be useful.



The Paper Described

Taking up the first copy of the paper itself, we find some journalistic deficiencies, some interesting novelties in newspaper work, much to heartily commend in spirit and execution, and nothing offensive to good taste or morals. The advertising is, of course, clean; not only objectionable but also doubtful advertisements are excluded,

and that by classes—patent medicines, for instance, without distinction as to merit or harmfulness—and the editor has evidently preferred to risk excluding some proper matter rather than by any chance to admit the improper; the large number of out-of-town advertisements is notable, and indicates a source of temporary financial support which would not be permanently available for such a paper. Newspaper workers and newspaper readers will criticise most strongly the lack of news: as a history of the world, or of Kansas, or of Topeka, the paper is deficient; some ordinary news features are omitted on principle, such as stock and market reports relating to speculative exchanges, which the editor condemns as gambling pure and simple; others are apparently crowded out by other things regarded as of higher moral import. Editorial interpretation, comment, and suggestion are abundant; a good and novel feature is found in the few lines of editorial comment added to despatches and articles. The names of the entire editorial, business, and printing staff are printed in each issue, from editor and publisher to galley-boy. Free use (and intelligent use, we should add) has been made of articles from other papers. Thus the very first article, after an introductory prayer by Bishop Vincent, is an interesting compound of editorial by Mr. Sheldon and informative and descriptive extracts and directions to contributors—all on the subject "Starving India." A few other topics taken almost at a venture will show the trend of the paper: "The War Spirit"—Mr. Sheldon preaches vigorously against militarism, and denounces war whether in South Africa or the Philippines; "Prohibition Tested"—interviews on the question whether the Kansas law has failed; "Colorado's Burden"—a call for National support for poor consumptives; "The End of the Canteen Farce"—with a poor copied picture; "Religious Orders in the Philippines;" "Among the Funny Men"—three poor jokes; "Kentucky Trouble;" "Federal Reforms;" "Against Cigarettes;" "Kansas Surveyed," etc., etc. There is no formal sermon, little "religiosity," not much spice, humor, or repartee, a modicum of news, no notably strong editorials, but plenty of genuine, honest purpose.

The Methodist General Conference

The twenty-third Delegated General Conference of the Methodist Episcopal Church will hold its quadrennial session in Chicago, beginning May 2, and continuing through the greater part of the month. This assembly of by far the largest of our Protestant ecclesiastical bodies is naturally worthy of the attentive interest of all. Its rapid expansion has been like that of the Nation itself. The following parallel indicates the statistical growth in the century:

	1800.	1900.
Conferences.....	8	124
Mission Preachers....		13
Preachers.....	288	17,583
Local Preachers.....		14,289
Membership.....	64,894	2,871,949

The business of the General Conference is largely administrative, its object to secure the orderly and salutary working of the machinery of organization. Some feel that desirable time might be saved for some interior interests if certain elections could be transferred from the Conference to the subordinate societies and boards. The decrease of membership during the past year, amounting to nearly 24,000 communicants (of whom 22,795 are in the column of probationers, and only 1,223 as full members), is quite exceptional, and its cause unexplained. During the whole quadrennium there has been an increase of 105,293 members and 557 ministers. For Home and Foreign Missions during the same period the Church has raised over five million dollars, and a larger sum in 1899 than in any preceding year. On comparing the reports of contributions it appears that Methodists, though more than four times more numerous than Congregationalists, raised during 1899 for all missionary and charitable enterprises about the same amount. The call of the General Missionary Committee for larger contributions seems, therefore, highly reasonable. The appeal for a Twentieth Century Thanksgiving Fund of \$20,000,000, to be applied in enlarging the work of the Church, appears to be well responded to, and the whole amount is likely to be raised in due time. The branch of Church work that has had the most rapid as well as flourishing growth is the Deaconess Movement, for Christian work in neglected city fields. This, springing up in 1885, was formally recognized by the General

Conference of 1888, and now there are thirty Deaconess Homes, representing an invested capital of \$306,725, and 250 trained deaconesses in the field. In these days of expansive benevolence, when so many good works outside of the churches are supported by church members, it is a good thing to have as much of such work as possible credited directly to the Church. Methodists seem to think so, and report seventeen hospitals, thirteen institutions for destitute children, seven homes for the aged, and three homes for friendless immigrants as among the many good works in which they are engaged.



Some Conference Questions

The General Conference of 1900 will mark a new stage in the development of Methodism by the equalizing of lay and clerical representation. Not till 1872 did lay delegates have seats in Conference. Since then the pressure of the laity for numerical equality with the clerical members, though stoutly resisted, has gradually prevailed. It now remains only for the General Conference to assent, as doubtless it will, to the new rule that has been affirmed by the vote of the annual Conferences, and to admit the lay delegates who have been elected provisionally in anticipation of its final pronouncement. The question whether women may sit as delegates has for the time lost the interest it aroused four and eight years ago, but it is not improbable, now that the more important matter of equal rights for the laity has been settled, that it will be revived before long. Yet it is doubtful how the fate of this and other questions will be affected by the now larger weight of the lay vote. Laymen are expected to add to the conservative element in the Conference. It is thought that this is likely to appear in the expected renewal of the debate on the retention of the time-limit of pastorates. In the cities there is a strong feeling adverse to the time-limit, though it is claimed that this is not so strong among the laity as among the ministers. On the other hand, it may be said, in various points of view, that the importance of the pastoral office requires to be more strongly emphasized than it has been among Methodists. Another important matter to come up is the report

of the committee of fifteen on the Constitution of the Church, a subject that has been previously discussed without result, and is hardly likely to be settled at once between those who are satisfied and those who are not with the Constitution as it is. The old debate on the Discipline is also likely to be renewed, particularly as to Section 242, concerning amusements, etc. The prohibitory rule introduced in 1872 concerning ethical questions that had been previously left to the individual conscience, though not regarded by some as authoritative, is pretty certain to be, as it has been, an unending trouble until changed. The theological issue raised in the Boston University concerning the teachings of Professor Mitchell is at present in the hands of the bishops, who have the power to confirm or disapprove his re-election, and the Conference will hardly be invaded by that controversy. One or more new bishops will have to be chosen, and some new regulations for the episcopal office may be attempted, such as the requirement of residence in the region where their chief functions are exercised.



A New Protestantism

We have already referred to Sir George Mivart's protest against the reactionary and traditional autocracy of the Roman Church and its result in his practical excommunication from the Church. An equally interesting and significant sign of the times is the publication in "*Le Chrétien Français*," the organ of a group of priests and ex-priests, published in Paris, of a large number of the letters in which the demitting priests have notified their ecclesiastical superiors (usually bishops) of their intentions to withdraw from the priesthood. Some of these letters are accompanied with the photographic likenesses of the authors. The photograph and letter of demission of André Bourrier, the editor of "*Le Chrétien Français*," are among these. This letter, written over four years ago, so finely expresses the spirit and purpose of this important movement among the priests in France that we give it in full on another page. The spirit of intellectual liberty and the spirit of blind subserviency to ecclesiastical authority cannot live together in the same organism. One must cast the other

out—a fact of which some Protestants as well as some Romanists would do well to take notice. In M. Bourrier's words is the ring of the Reformation of the sixteenth century and of the sermons of the Apostles in the first century. They augur well for the soundness and success of the whole movement which is led by "*Le Chrétien Français*."



Recent Discoveries in Rome

Important archæological work has been done during the past few months in the Roman Forum. Those in charge of the work, under Guido Baccelli, Professor Lanciani, Dr. Russell Forbes, and others, have grown so enthusiastic that digging is carried on by day and by night. The great oblong blocks of travertine stone that formed the original walk of *Roma Quadrata* are now largely excavated on the Palatine Hill, and differ entirely from the remnants of later walls made of very small flat bricks or the three-cornered bricks that preceded Augustus. So, by the materials and method of construction of its successive layers, Rome is slowly telling to us her autobiography. The newly discovered Sacred Way (*Via Sacra*) is no less than fifteen feet below the way that passes under the arch of Septimus Severus, and it unmistakably led from the Palatine Hill, on which stood earliest Rome, down toward the more recently built Forum. A little further away, and near the Coliseum, the Golden House of Nero has been so successfully excavated that during the last autumn one was able to wander through room after room, through vast vaulted corridors, and even into the bedroom of the Emperor. The alleged tomb of Romulus is simply a rude stone altar excavated in the Forum not far from where stood the Golden Mile-stone, to which all roads were said to lead. It may have been regarded in the times of the later Emperors as the final resting-place of Rome's founder, but even this is extremely doubtful. There seems to be little or no doubt, however, that the circular stone altar discovered near it covers the actual spot where the ashes of Julius Cæsar were deposited. As one stands in the Forum, near the rostrum from which Antony addressed the multitude over the body of the murdered Cæsar, he may watch, any

day, the laborers plying their picks and shovels at the high bank of débris bordering one side of this most historic spot in Europe. At the surface, fifteen or twenty feet above old Rome—so deeply did the débris of ages hide it—are the modern pavements. Half-way down are revealed crumbling brick tunnels which are the sewers built during the Middle Ages. Lower still, the men work more carefully, for beneath the mass of closely packed rubbish a fair white column or a delicately carved capital may be revealed. The Minister of Public Instruction plans to clear away a portion of the new city in a line extending from the Roman Forum to the Forum of Trajan, several modern city blocks distant. Archæologists are specially anxious to unearth the Senate House. A few weeks ago, in one of the drains near the Church of St. Maria Liberatrice, gold coins, *aurei* by name, to the number of four hundred were discovered. These, sewn up in a bag, were probably hidden in the ground during one of the barbaric invasions. The oldest coin dates from the time of Flavius Julius Constantinus (who lived from 337 to 361 A.D.), and shows the figures of "Rome" and "Constantinople" supporting a shield with the legend *Gloria Republicæ*. There were found also several *aurei* of Valerian III., who was slain by Petronius Maximus in 425 A.D.



"George Smith's Money" The statement of the Chancellor of the English Exchequer that an inheritance tax of \$4,500,000 had been collected during the past year from a single estate has an international interest. The estate in question belonged to George Smith, who accumulated his vast fortune in America. Mr. Smith was a banker in Chicago and the Northwest in the early days when State banks were allowed to issue circulating notes. By constantly keeping on hand enough gold and silver to redeem his notes on demand, the paper money bearing the signature of George Smith came to circulate as freely as paper money now issued by the Government, or by the National banks with the Government guaranteeing its redemption. All through the Northwest "George Smith's money" was considered as good as gold,

and George Smith received interest on the costless paper he kept in circulation just as if it had been gold. The fortune which he had accumulated at the time of his death aggregated over \$50,000,000, and, so far as reported, none of it would have been given to the public or to public-spirited objects had it not been for the inheritance tax of eight per cent. imposed upon it under the law enacted by the Liberal Government when last in power, six years ago. Inasmuch as Mr. Smith had no family, his duties to the public were clearly as great as his duties to the collateral heirs, to whom ninety-two per cent. of his fortune will go; and no sane man can urge that the share collected by the public was too great.



Eight-Hour Day in the Home

The daily papers announce that Mrs. Emmons Blaine has adopted the eight-hour day in her household. The announcement, which sounds as though it had been concocted in the office of "Life," reads, as we find it in the New York "Times," as follows:

Cooks, maids, butlers, laundresses, coachmen, and grooms have been so classified that they labor but eight hours at a time. The system has necessitated the forces being divided into watches, after the manner on board ship. Those servants whose duties begin at six o'clock in the morning are relieved at two o'clock in the afternoon by a force that remains on duty until ten o'clock at night. The system was inaugurated about ten days ago, and it is said to have proved highly successful. Society and club women are interested in Mrs. Blaine's experiment, and if it continues to work well, the plan may be quite generally adopted.

In the very few families which employ "cooks, maids, butlers, laundresses, coachmen, and grooms," such a division into watches might be practicable; but since an overwhelming majority of homes in America employ no servant, and in an overwhelming majority of those which do employ any servant there is only one, the statement that this plan to divide "cooks, maids, butlers, laundresses, coachmen, and grooms" into watches of eight hours each "may be quite generally adopted" strikes the average householder as a fine specimen of American humor. That servants, who often begin their work at six in the morning and sometimes

do not close it before ten at night, work too many hours, and that this is one of the reasons why so many girls prefer factory labor to domestic service, is very true; but the remedy must be found either in less demand for service through a simpler method of living, or by a larger participation in domestic service by all the members of the family, not by dividing "cooks, maids, butlers, laundresses, coachmen, and grooms" into eight-hour watches.



The Famine in India The Outlook has frequently had occasion to call attention to the work which Ramabai is doing in India. Her last letter to the Executive Committee of the Ramabai Association gives some pathetic details of her work in relieving the famine sufferers:

The plague is increasing in Bombay, last week's death returns being 1,350; and this dreadful foe of mankind may again make its way to Poona. There is no peace, no certainty; and we are thankful to God for giving us a place of shelter during this time of famine and scarcity of water. The fruit trees look very bad and dry. The garden does not produce vegetables. Our animals, especially the milch and buffalo cows, are looking almost like skeletons. Fodder is very dear. I bought a quantity at great price; but it will not last more than three months, and then God only knows what we shall do. Starving people, the old and infirm, widows, deserted wives and orphans, the lame, the blind, and lepers flock around our establishment, in hopes of getting food. We cannot eat our full measure while so many are being starved to death. So most of us, including little girls under nine and ten years of age, have resolved to give up some of our meals for the hungry poor. Some of the girls are going without the new *saris* that are always given at this season, for the benefit of the famine-stricken; but this is small help to so many hundreds of starving people.

Ramabai is rendering a double service—providing at no small personal self-sacrifice for the immediate sufferers, and in her schools educating the girls to be self-supporting in the future. But more than this: Says the Chairman of the Executive Committee, "She [Ramabai] is slowly but effectively introducing into the public thought of India the ideas of justice and mercy to an unfortunate class of her countrywomen. She is furnishing concrete illustration of how women ought to be treated by any society which deserves to be called civilized. This is her cardinal work. Her ambition is to make, not America

and England, but India, see the value to civilization of a rationally compassionate treatment of women whom circumstances have rendered helpless." There is no better work than this; and not the least value of it lies in the fact that it is a spontaneous and indigenous work, philanthropic and Christian in its spirit, yet native in its origin and direction. Readers who desire further information will do well to write to Mrs. J. W. Andrews, 36 Rutland Square, Boston; or they may send funds directly to Mr. E. Hayward Ferry, Treasurer, 222 Boylston Street, Boston.



Expansion but Not Imperialism

We have believed and we still believe that the war against Spain was a most just and necessary war; that on it we had a right to invoke "the considerate judgment of mankind and the gracious favor of Almighty God," and that by both it has been sanctioned; that if by his providence God has ever signified his approval of war, he did so by the unparalleled successes of our navy at Manila and Santiago; that if ever war received popular approval from the common people hostile to hierarchical and oligarchic oppression, our war against Spain has had such approval from the common people of other lands. And while the issue in the Philippines is not equally clear, because it is possible that statesmanship could have avoided war with the Filipinos, yet we have believed and still believe that it was our duty to save, by diplomacy if possible, by war if necessary, those islands from the anarchy in which the pseudo-government of the Aguinaldo oligarchy would inevitably have involved them.

The war with a self-seeking oligarchy in Spain and the war with a self-seeking oligarchy in the Philippines is over, and now there commences a war with the same spirit of self-seeking at home. We are glad that the American flag floats over Puerto Rico and over the Philippines; and we believe that the American flag will carry to those lands which it covers the same blessings which it has carried in successive eras of expansion to new

American territory on this continent. But it is clear that this result and their prosperity and our National honor are threatened by short-sighted politicians and greedy traders, and that those who are expansionists but not imperialists must join hands in a vigorous and determined appeal to the American people to secure the welfare of our dependencies and preserve the honor of our Nation. And it seems to us that those who have not been expansionists might well join those who are expansionists but are not imperialists upon this new issue now presented.

In determining our duty toward our dependencies the Nation is bound neither by the specific provisions of its written Constitution defining the rights of States and Territories, nor by the specific counsels and the unwritten traditions of the past. It is not bound by the first, because Puerto Rico and the Philippines are neither States nor Territories, and have not the specific rights which the written Constitution gives to States and Territories. It is not bound by the second, because counsels given and traditions created in one epoch and applicable to one state of circumstances are not bonds to bind the Nation in another epoch and under different circumstances. Traditionalism, that is, unquestioning deference to tradition, is no better in politics than in theology.

But we are bound by those general principles of justice and humanity which are equally applicable to all epochs and in all circumstances, and we must preserve in our new conditions that spirit which constitutes what we may call the personality of the Nation, the loss of which would involve the real death of the Nation. The eternal principle of justice which must control us is that governments exist for the benefit of the governed; the American spirit which must control us is that the ideal form of government is self-government. And it cannot be doubted that both the eternal principles of justice and the essential spirit of America are threatened by political ambition and by commercial covetousness.

As we have heretofore said, self-government, just because it is the ideal government, is a goal to be pursued, not a point from which to start; it is a *terminus ad quem*, not a *terminus a quo*. The self-government of a community rests on the

capacity of the individuals in the community to govern themselves; if there is no such capacity in the individuals, there will be no such capacity in the community. That capacity may be developed by long centuries of training, as in the Anglo-Saxon race; it may be developed by contiguity and companionship with men who already possess such capacity, as in the case of our own immigrant populations. But to assume that it is possessed by a people without training, and to leave them to exercise it without supervision, counsel, or control, would be a blunder only comparable to that of a father who should affirm that all children have a dormant capacity for self-support, and therefore the new-born babe may be left to take care of himself. Moses required a princess mother, and even Romulus and Remus would have starved but for the tender mercies of a she-wolf.

But, although self-government cannot be assumed as the starting-point for Puerto Rico or the Philippines, it must be kept constantly in view as the goal. American institutions are built on self-government. In this respect America is more democratic than England. In England the political powers of the county and the town are derived from the central Parliament; in America the powers of Congress are derived from the States. The source of authority in the one nation is a central fountain, in the other it is many local springs. Our object in Puerto Rico and the Philippines must be to develop a local self-government in town and county, and from this build up a self-government for the entire community, and out of this self-government must grow the final relations between that self-governing community and the Nation. The ultimate relation must be either that of a State to the Nation, or that of an independent self-governing colony to a mother land; it must not be that of a Roman province to a central imperial authority. The latter would be imperialism, and it would not be expansion.

Meanwhile, and as a first step in this process, we must govern our dependencies with unselfish justice and equity. For there is only one way of passing from anarchy to self-government—namely, through government from without. In the history of the world even unjust governments have

developed in the governed people a capacity for self-government. The Norman conquest was a preparation for Anglo-Saxon self-government; colonial dependency preceded American independence; the Napoleonic régime was a necessary intermediary between the French Revolution and the French Republic. No people know how to command until they have learned how to obey. This is the universal law of life, illustrated in the biography of every boy, alike of him who learns obedience in his home and so becomes a self-governing citizen, and of him who is spoiled by self-indulgence in his home, and so grows to be a lawbreaker in his manhood. This government, preparing for self-government, must be for the benefit of the governed, and purely for the benefit of the governed.

America must either leave the Puerto Ricans and the Filipinos to govern themselves, and to learn how by a long and slow process of blundering, or it must govern them, not at all for its own benefit, but simply, solely, exclusively for their benefit. We have no right to assume an authority over a prostrate and helpless community, and then use it partly in our own interests. It is, we believe, true that the policy which will enrich the governed dependency will enrich the governing nation, and the policy which will impoverish the governed dependency will in so far deplete the governing nation. But the governing nation has no right to consider anything but the interests of the governed dependency. If it is not prepared to pursue this course in its government, it has no right to govern at all.

It is at this point that the division between what we may call Expansionists and Imperialists is beginning to take place. It is for this reason that the question of a tariff on imports and exports to and from Puerto Rico has stirred so deep a feeling. That question is, Shall we use the constitutional power which we possess to discriminate in favor of Connecticut tobacco against Puerto Rico tobacco, of Louisiana sugar against Puerto Rico sugar, and of California fruits against Puerto Rico fruits? Such discrimination is clearly wrong, both ethically and politically, and every day's discussion makes this wrong clearer to the people. We either ought to leave Puerto Rico to gov-

ern herself and take her chances, or else we ought to govern her in her interest, not in ours. To take as the result of war the control of foreign communities, and then use that control to discriminate against their products and in favor of our own, is absolutely indefensible; it is bad politics as well as bad ethics. Thus the Puerto Rican tariff question brings us to the parting of the ways, where the people must decide whether expansion means the use of National power to exploit governed communities for our benefit, or the use of National power to extend over governed communities the privileges which freedom has given to us. In this issue there can be no compromise. Shall conscience or commercialism rule?—that is the question. The Republican party has been strong because in this war it has had the conscience of the Nation behind it. If it now gives up the support of the National conscience for the support of commercial interests, it will suffer the downfall which a party whose appeal has been to the sense of righteousness always suffers when it attempts to substitute therefor the appeal to self-interest. The suspicion is already widespread that such a substitution is proposed. It is not too late for the Senate to prevent this suspicion from becoming a conviction.



Personal Freedom

Institutions play a large part in the life of society, and have much to do with shaping its fortunes, but there is no magic in institutions, and their chief value lies in their influence upon character; it is the educational influence of institutions which determines their importance and their reality. Many of the men who founded the American State thought there was some magic in the word liberty, and that the mere fact that a government was republican in form solved all governmental problems and settled all the questions which had perplexed society from the beginning. But we have discovered by long and hard experience that there is no magic in freedom; that it gives a man nothing except an opportunity; that it brings no additional power, no new faculty, no finer life, to his command. It simply opens a door through which he may enter if he

have the strength, but which is as effectively closed if he have it not as if it were locked and bolted by absolutism, monarchy, or organized aristocracy; and we have learned also that the form of government does not of itself make better men and women, wiser rulers, nobler statesmen. Indeed, our institutions have been in many cases so far in advance of our political character that we have afforded ground for those who decide hastily and at narrow range to question whether democracy does not tend to destroy individuality and paralyze personal greatness in public life. A republic means simply a larger opportunity: men may be, and often have been, as corrupt, as selfish, and as ignoble under it as under the rule of a monarchy. Republics have often been as sordid, as lustful of power, and as indifferent to human rights as the worst oligarchy. We believe in republicanism, not because it solves the ultimate problems, but because it affords the largest opportunity for the self-expression of the greatest number of men, and makes room, therefore, for the freest play of all kinds of individual power. The justification of democracy does not lie in its actual achievements as a form of government, but in its educational influence on the men and women who live under it; in the self-control, intelligence, fortitude, and sense of responsibility which it develops, or ought to develop, in them.

Institutional freedom at the very best means freedom of opportunity: real freedom is always a question of character. There are perhaps as many slaves in America as in any other civilized country; as many men, that is, who are not the masters, but the servants, of their passions; who have never attained spiritual freedom, but are victims of their most ignoble qualities. These men live under free institutions, but they are as truly in subjection as if they lived under the Shah of Persia or the Sultan of Turkey. They have no real freedom; what they call freedom is simply an opportunity to be free, which they do not improve, and, for that matter, do not even use. If one must choose between two kinds of freedom, it is far better to have individual freedom than institutional freedom; to have the freedom which comes from self-direction, self-support, and self-control than the freedom

which is conferred by the institutions under which one lives. Society needs both kinds of freedom, but it needs personal freedom far more than it needs institutional freedom. It suffers chiefly to-day from the subjection of individual men to ignorance, passion, and selfishness in every form. It needs pre-eminently the freedom which comes from self-conquest; when this is secured, institutional freedom will follow as an inevitable result. In this country the emphasis is laid too much on institutions and too little on character. Neither ought to be neglected or undervalued, but, as between the two, personal freedom is far more important than institutional freedom, and without it institutional freedom is a mockery.



Religion in Public Schools

The Rev. Dr. McSweeney, rector of St. Brigid's Roman Catholic Church, New York City, invites Protestants and Jews to co-operate with Roman Catholics in demanding that religious instruction find a place in the public schools. He does not invite help from the State in doing purely spiritual work, but only in instituting a plan of secular schooling such as will not ignore religion. He would have all Christians and Jews secure to children secular instruction, but he would also give opportunity and time to their respective religious guides and teachers "to do their salutary work with them also, so that they may not become clever unbelievers." Writing to us on the subject, Dr. McSweeney suggests that a per capita allowance be granted to all children who are educated in parochial schools up to the standard required in secular knowledge:

We do not ask the public to take our word for the fact, but their representatives shall satisfy themselves of the same by inspection and examination, as in the case of the schools now superintended by them. What would suit Roman Catholics would be that the State pay their schools simply for results—so much per head for the children to whom they impart secular knowledge. Of course this would be after a satisfactory examination of said pupils by public officials. As to religious instruction and influence, of course that must go on as at present, and we want no public money to pay for it. It might be called a system of public education *by contract* and by payment for *results*, without any interference with the natural right of the parent to have his child

brought up in whatever religion he likes, or in no religion, if he so elect. The public schools, which go on the purely secular plan, will go on as usual, but the system should be so broad that no one should be forced to send his children to them under the pain of having to pay double for their education. We consider it unfair that Roman Catholic parents should be obliged to pay twice for secular education, as they are really doing, and have been doing for half a century. I merely claim that the parents who prefer the public schools, or are satisfied with mere secular instruction, should not be practically rewarded and our [Roman Catholic] people practically punished. I do not impugn the good intentions of those who legislate in this way. They do so, probably, through an excessive fear of clashing through different denominations, or because they think that the people want it. But why should the State be displeased because a boy is brought up as a good Christian or Jew so long as his school has turned him out as clever as the boy of the purely secular school?

In our judgment, the issue between the ecclesiastical and the non-ecclesiastical system of education is not one which can be compromised. One or the other must be adopted and consistently maintained. By the ecclesiastical system we mean one in which the education is conducted by and under the control of a Church; by the non-ecclesiastical, we mean one which is conducted by and under the control of the State. One system makes popular education an ecclesiastical function, the other makes it a political function. No middle ground is possible; nor is any such partnership as that suggested by Dr. McSweeney, by which the State furnishes the money, establishes the standard, and prescribes the curriculum, while the Church selects the teachers and administers the school, either practicable or desirable.

We believe that we understand the arguments in favor of treating popular education as an ecclesiastical function. We here summarize the arguments in a few sentences. They are, in brief, that it is the function of government to govern, and educating is not governing; that democracy especially should remit to private enterprise all matters that can be so remitted, and education is such a matter; that America has definitely decided that religion is not a matter for the State, that education is inseparably connected with religion, and that the same arguments which forbid a State system of religion forbid a State system of education; that if education is left to the State

it cannot be kept from politics, and politics corrupts wherever it enters; that true education includes the development of the moral and spiritual as well as of the intellectual nature, and that to omit the former from the schools is to make them godless, irreligious, and so eventually immoral, while to attempt to introduce religion into schools supported and carried on by the State is impossible in a country with such radical differences of opinion in religious matters as exist in America. These arguments must be conceded to be not without weight; they deserve serious consideration; it is not strange that a considerable, though we believe lessening, party in the United States are influenced by them to favor a parochial system, either in lieu of or in combination with a State system; and he who would give this question a fair and rational consideration must recognize both the honesty and the intelligence of those who take the ecclesiastical side of the question. Nor shall we attempt here to answer these arguments seriatim. We shall instead simply state, with almost equal brevity, the cogent reasons which we believe have wrought in the American people an unalterable determination to maintain the State or non-ecclesiastical system without compromise and without partnership.

I. If nothing succeeds like success, nothing fails like failure; and the ecclesiastical system has been a lamentable failure. The Roman Church has had for centuries the control of education in Spain, Italy, and France, and the result is not only a lamentable amount of illiteracy, but also, what is worse, a lamentable lack of independence and intelligence in the common people. The Protestant Church has had control of popular education in England for centuries, and it can hardly be doubted that greater progress in popular education has been made in the half-century of the Board Schools, established and maintained by the State, than in all the previous centuries of the ecclesiastical domination and the parochial schools. On the other hand, the State both supports and administers the systems of education in Germany and in America, and these are the two countries in which popular education has been developed with the greatest success; these are the countries in which there is the widest diffusion of

intelligence as well as of learning among the people. An ounce of practice is worth a pound of theory, and no wise community will abandon because of theoretical arguments a plan which is working well for one which has never worked at all.

II. The reason for this difference it is not difficult to discover. The ecclesiastical system rests on authority as its foundation, and seeks obedience as its end; the non-ecclesiastical system rests on reason as its foundation and seeks independence as its end. That there are some teachers in public schools who do not understand the free spirit of public education, and some teachers in parochial schools who are neither subservient to ecclesiastical authority themselves nor endeavor to make their pupils so, is doubtless true; but both are exceptions. The tendency of the parochial school is to discourage questioning, of the public school to encourage it. The one teaches its children to accept without doubt what they are told; the other teaches them to inquire for themselves what is truth, and to seek for it in all quarters. The common ecclesiastical criticism on our public schools illustrates and emphasizes this distinction: that criticism is that the public school tends to infidelity. It doubtless does tend to skepticism in all realms; and skepticism is the first condition of intellectual activity. If we want a people who will follow its leaders, we want the ecclesiastical system; if we want a people who will think for themselves, we want the non-ecclesiastical system.

And these two systems, thus radically differing in their foundation and the end they seek, cannot be united in any kind of a partnership. It is not enough for the State to pay the money, fix the standards, determine the curriculum; it must select the teachers, and inspire the entire system: else that system will become in its spirit ecclesiastical, not independent; will cultivate in its pupils allegiance to authority, not the habit of thinking for themselves. That there are dangers in both directions may be conceded. Independent thinking is often crude, egotistical, erroneous thinking. But this is better than not thinking at all, as any form of life has in it more hope for the future than any description of death.

III. The first objection seems to the

American a conclusive reason for not transferring the education of our youth from the State to the Church; the second objection seems to him also a conclusive reason against attempting to commit the education to a partnership between State and Church; the third objection is equally conclusive against any scheme which assort the children of the community in different schools according to the religious prepossessions of their parents. Any such assortment runs denominational divisions down to the cradle, and so intensifies the religious prejudices which are too often fostered, sometimes consciously, sometimes unconsciously, in the home and in the church. In Canada, where the children of Roman Catholic parents are taught in Roman Catholic schools and the children of Protestant parents are taught in Protestant schools, the division between Protestants and Roman Catholics is as deep and the controversy as bitter as it was half a century ago. In the United States, where Roman Catholic children and Protestant children grow up together in the same school, joining in the same sports as well as in the same studies, religious prejudice is steadily disappearing; the kind of controversy possible in the days of Archbishop Hughes is no longer possible; the American Protective Association appeals to Protestant fears of Papal supremacy in vain; there is neither a Roman Catholic vote nor an Orange vote, and it is not likely that there ever will be. The religious problem is one of the most serious which confronts our Canadian brethren. We have no such problem on this side of the line, nor shall we be likely to have such a problem so long as we maintain for the education of all our children an unsectarian public-school system wholly free from every form of ecclesiastical influence.

As to religious training in our school system, if by that phrase is meant training in the theological tenets of a church, it never can be done in a school system supported and controlled exclusively by the State, so long as the State recognizes no one form of religion as superior to any other. But if by religious training is meant the culture of the moral and spiritual nature, we are even now doing this in a limited degree by the unconscious personal influence of the teachers; and we

believe that America will yet find a way by which this most necessary work can be done, consciously and of set purpose, through our public-school system, without having the public school enter upon any denominational work, or commit itself to any theological dogmas. In other words, training the religious nature is possible without teaching any theological theories. But this is another question, not to be entered on here. Suffice it to say here that the objections we have stated above seem to us, and we believe seem to the great majority of Americans, of all races and all faiths, conclusive objections to either transferring the educational system of the community from the State to the Church, or attempting to form a partnership between the two for the maintenance and administration of public education. Such education is now in the exclusive control of the State, and in the exclusive control of the State we hope and believe it will always remain.



A Lenten Thought

Dr. Robert A. Holland, in answering the question "Why do we keep Lent?" presents the leading thought of the season in a very forcible way when he says: "Any religion that seeks to ease the pain of sin rather than cleanse the blood of it preaches a gospel of perdition." Painless sin indicates an advanced stage of moral corruption; while the sting which comes with some sin to some sinners shows that the offense is early and not irredeemable. Men have tried every kind of expedient to make sin comfortable, but no man has ever yet succeeded. A good many men have dulled their senses and drugged their consciences; but when the palate loses its delicacy of taste, the apple comes from Sodom, whether it turn to ashes or retain its fiber. Nothing is really good to a bad man. We need to make our power of suffering from wrong-doing more keen rather than to dull it; and it is precisely this which the Lenten season, by its emphasis on discipline and denial, is calculated to do. Civilization tends to make men comfortable; to put them in luxurious rather than in beautiful churches; to surround them with objects of luxury rather than with objects of art. No

modern structures rival in magnificence and dignity the cathedrals; but the cathedrals furnished no elements of ease for the worshipers; the soft invitation of the modern cushioned pew was not in them. Everything stood for the dignity of God; the comfort of the worshipers was wholly subordinated. The chief danger of the modern world lies in the possibility that its heart of strength may be eaten out by material comfort, and that luxury may rob it of its fiber, as it has robbed so many individual men of their power. In every successful life there must be an element of discipline and self-denial; without this no high professional success, no victorious use of the tools of art, is possible. A man must have something of the soldier in him if he is to pluck the great prizes of life. Those prizes are not for soft hands, nor for those who travel by luxurious ways; they are for the hardy, the laborious, and the vigorous.

It is a misfortune when Christianity attracts to itself wealth and luxury, if these come on any conditions save those of complete subjection. It is a great deal more wholesome for the Church to lead a life of struggle than a life of ease; as it is a great deal better for a man to fight obstacles in his path than to make his way with unobstructed ease. The greater the prosperity and the more ample the resources of luxury, the greater the need of simplicity of spirit on the part of their possessor. The modern man needs to cultivate the hardy virtues of his ancestors; the modern Christian needs to recall the great qualities of the martyrs and the saints. The self-denial which the Lenten season imposes does not reach its end in putting aside a few pleasures for a few weeks; it reaches its end only when it reminds us that we hold all our material possessions under a higher law; that we have no right to own them unless we hold them subordinate to the needs of the spirit; and that a man becomes a mere shadow of what he ought to be unless he constantly disciplines himself by some kind of denial of his desires. The profession of the soldier is likely to go in course of time; but some of the qualities of the soldier must always be found in any society which is wholesome and progressive. When a man loses the power to endure hardness, he has parted with his strength.

The Roman Catholic Church and English Politics

By Justin McCarthy

AMERICAN readers who take an interest, as most Americans do, in the political life of the Old World, and especially of England, will perhaps be not unwilling to hear something about the relation of the Roman Catholic Church to English politics from one who has had some personal experience of English public and Parliamentary affairs. To begin with, I find it necessary to direct the attention of readers to the fact that the influence of the Catholic Church in England and that of the Catholic Church in Ireland are two very different elements in the composition of our political world.

In Ireland the influence of the Church and of the clergy is always and has always been on the side of the poor, the lowly, and the oppressed. Now, of course, I know it might naturally be said that the influence of every Christian church and of every Christian clergy everywhere is on the side of the poor, the lowly, and the oppressed; and the man must have a narrow mind indeed who could deny the general truth of such a declaration. But we are talking now of politics and not of human affairs in general. No one could think of denying that the clergy of the State Church in England are generally most zealous in the interest of the poor, the lowly, and the oppressed; but it is none the less an obvious fact that the influence of the English State Church is given more to the governing classes than to the governed. I am not, therefore, intending for a moment to disparage the Christian zeal and beneficence of any other clergy when I say that the clergy of the Catholic Church in Ireland have always been on the side of the poor, the lowly, and the oppressed. The explanation of the fact is found in the history of the country. There was a time when a Catholic priest did not possess a legal right to teach or even to live in Ireland; and while five-sixths of the Irish population were Catholics, a Catholic had not, until within half a century, a right to sit in Parliament or to vote for the election

of a member of Parliament. The landlord class in Ireland was made up, for the greater part, by far the greater part, of men who had succeeded to estates taken by the authority of the conquerors from their original and native-born owners. For a long and dark time the Catholic priest was a protector, often the only protector, of his Catholic flock against the exactions of the absentee landlord and the tyranny of uncongenial authorities. The Irish Catholic clergy set themselves resolutely against all secret associations and against all outbreaks of rebellion. On these questions many an Irish priest found himself compelled for the first time to act in direct opposition to the wishes of the majority of his flock. During the Young Ireland movement of 1848 the Irish Catholic clergy did their very best to prevent the young men of their parishes from following the appeals of Mitchel and Smith O'Brien and breaking into open and armed rebellion. The priests were better able to judge of the actual conditions of things than were most of the young men of the time, and they knew perfectly well what was certain to come of any attempt at armed rebellion. In any case, and even if our hopes had been much better founded than they were, the Irish priests would have set themselves against bloodshed and pleaded for patience and constitutional effort. I remember well that many of us young fellows were for the hour almost inclined to become rebellious to our faith because our clergy would not encourage us in our enterprise for national independence. We were all very young at that time—to paraphrase a charming saying of the late Lord Granville, “nobody ever was so young as we were then.” But this question of secret association and of armed uprising was practically the only one concerning which the Irish Catholic clergy and the Irish Nationalists ever came into antagonism of opinion or of feeling. Therefore, in Ireland the influence of the Catholic Church was always on the side

of the governed rather than of the governing classes. That influence went naturally with the advocates of political and agrarian reform, because political and agrarian reform were the great needs of the vast mass of the Irish population.

In England, however, the condition of things was quite different. In Ireland the Catholics were in a large majority; in England they were and are but a small minority. In England the influence of the Catholic Church is Conservative rather than Liberal, to adopt the descriptive phrases used in political life. Some of the oldest families in England are Catholic. The Premier Duke of the British peerage, according to his heraldic title, is the Duke of Norfolk, a Catholic. Catholicism in England has for a long time believed that it had more to dread from what are called the masses than from what are called the classes—to adopt Mr. Gladstone's famous phrase. The alarms inspired by the outbreak of the great French Revolution and by the principles which it spread over Europe have their echo even still in the minds of many leading English Catholics. The proletariat in England—I cannot think of any better phrase to designate the class to which I refer—is for the most part made up of men who have little sympathy with Roman Catholicism, and for a considerable part made up of men who give little concern to religious worship of any kind. The proletariat in Ireland is made up mainly of a devout, church-going population. Therefore we find, as I have said, that the natural sympathies of English Catholics go for the most part with the ruling classes rather than with the ruled.

The Roman Catholic clergy in England do not, as a rule, take much part in the public demonstrations of workingmen. The late Cardinal Manning was, of course, a most conspicuous example to the contrary. Cardinal Manning, whenever he felt that he could rightly do so, took pride and pleasure in identifying himself publicly with the cause of the workingmen. When he organized his famous temperance movement under the title of the League of the Cross, he instituted great processions of the working population, with bands and banners and all the other familiar accompaniments of out-of-door demonstrations. He has himself left it

upon record that for a time he received but little support from the Roman Catholic clergy of London in the kind of movement which expressed itself in such popular demonstration. Cardinal Manning became the hero and the idol of the intelligent London workingmen of all creeds and of no creed, because they knew that his heart was in their prosperity and their mental and social elevation. When the great London dock strike took place, Cardinal Manning was one of the most prominent and energetic mediators in the cause of the workers, and his appearance on a public platform where some question connected with the interests of the working classes was concerned gave rise to a demonstration not second to that which would have welcomed Mr. Gladstone himself.

But it cannot be doubted that the course which Cardinal Manning marked out for himself was almost unique among the English Roman Catholic hierarchy of the time. The English Catholics in general belong to the old families who were settled in the land at the time when Catholicism was the religion of the whole country. They are generally aristocratic, conservative, and exclusive in their ways, and make a sort of Faubourg St. Germain in English social life. Their sympathy is but seldom given to popular movements, even to popular movements in Ireland, where the great majority of the population hold their own faith. The Irish Home Rule movement, for instance, had but little support from English Catholics of high rank. We have, indeed, such men as the Marquess of Ripon and the Earl of Ashburnham, and we have among English Catholic prelates such men as Dr. Bagshawe, Bishop of Nottingham, and, of course, I need hardly say that Cardinal Manning himself was an ardent and devoted supporter of Home Rule. But in general the English Catholics hold themselves aloof from popular movements of any kind. They took but little part in helping on any of the great measures of electoral reform which have been carried during the present century. The influence of the Catholic Church on English politics must be described, on the whole, as of a negative rather than of a positive order. The few English Catholics who in our time have risen to any prominence in either House of Parliament have been

almost always on the Conservative and not on the Liberal side. Lord Llandaff, for instance, who is an English Catholic, won his fame in the House of Commons, and afterwards his seat in the House of Lords, as a brilliant Conservative orator. Lord Russell of Killowen, the present Lord Chief Justice of England, who was a devoted follower of Mr. Gladstone, is, I need hardly say, an Irish and not an English Catholic.

The influence of the various Dissenting denominations is almost always thrown, where political movements are concerned, on the side of the advanced and reforming politicians. The English Catholics, as a rule, either hold aloof from any active part in such movements, or they array themselves on the side of the Conservative statesmen. All this, so far as I can judge, comes from the fact that to the English Catholic of old family, living in a sort of aristocratic seclusion and exclusiveness, the suggestion of a popular movement brings with it an instinctive idea of something revolutionary—something that breathes of freethinking, of socialism, of peril to crown and altar. Many, of course, are able to shake off this first instinctive idea, and to judge of a movement upon its own merits and its own claims; but this is, I am convinced, the first instinctive idea, and it helps to explain the political attitude generally taken by the Roman Catholics of England. If we exclude all thought of the Irishmen who have settled in England, and who belong to the workers of every class, from the men who make the roads and build the bridges to the men who write for the newspapers and who plead in the law courts, then we may fairly say that there are very few Catholics to be found in England among the middle classes or among the poor, among the shopkeepers in cities or the laboring populations in the country districts.

The English Catholics, one would think, have but little for which to thank the sovereigns of the Hanoverian line who came before the days of Queen Victoria. George the Third, up to the close of his life, persistently refused to listen to any claim for Catholic emancipation—that is, for placing his Catholic subjects on a level as regarded ordinary civil rights with those who accepted the au-

thority of the State Church. When all the enlightened statesmen of the Opposition, when the greatest minds of the country, when even the greatest statesman of the King's own party, were for yielding to the just claims of the Roman Catholics, George the Third would have none of it, and he exacted from William Pitt the younger a promise never again to trouble him on the subject. Yet the English Catholics always remained unshaken in their loyalty to the House of Hanover during its last century of existence. One cannot wonder at their loyalty in our own time, for Queen Victoria is known to have a liberal and generous sympathy with her Roman Catholic fellow-subjects, is well known to be entirely opposed to all forms of religious persecution or exclusion, and is, indeed, the first really constitutional sovereign who ever sat on the throne of England.

Of course I have not failed to notice the existence of that odd, self-sufficing—I do not mean or say self-sufficient—somewhat fantastic little group of English Catholics who proclaim themselves to the world as devoted followers of the Stuarts, and who profess to regard as the only legitimate sovereign of England a certain Bavarian Princess, whom they believe to be the nearest representative of the lost cause. These ladies and gentlemen indulge in annual ceremonials on such days as that of the execution of King Charles the First, or other momentous events in the Stuart history. They have invented a postage-stamp of their own, which they affix to their letters, in necessary companionship with that commonplace legal stamp insisted on by the authorities. I have known, and still know, some of the leading members of this peculiar little sect. One of the most remarkable among the devotees of the lost Stuart cause was the late Earl of Orford, with whom I had the honor of a personal acquaintanceship. Now, if ever there was a man whose family history might seem to have put him entirely out of the way of any convictions in favor of the Stuart cause, Lord Orford might have been regarded as that man. His family name is Walpole, and he was the direct descendant of that Robert Walpole who did more than any other Englishman of his time, or of any other time since his, to maintain the Hanoverian

family on the throne of England. The late Lord Orford nevertheless became a Roman Catholic, and with his change of religion came, I suppose, the transfer of his loyalty from the House of Hanover to the House of Stuart. During all his later years he kept steadily aloof from every manner of Court or State ceremonial, his presence at which might have been regarded as a recognition of the Hanoverian rights. Only once, I believe, was he induced to attend a sitting of the House of Lords, and that was at the earnest request of Disraeli, in order that he might give the support of his vote to some strong Conservative measure. Lord Orford lived latterly almost the life of a recluse. Except at the houses of some of his near relatives, he was hardly ever seen in society. He was a lover of books and pictures, a man of high culture and taste in all that related to literature and art, a scholar, and a most interesting talker. But he did not care for London society, in which he felt that his peculiar ideas would have been out of place, and he was of too quiet and retiring a nature to find any pleasure in pressing his ideas upon the notice of unsympathizing listeners. There was nothing aggressive about him, and he did not care to argue his points of belief. He always expressed the highest respect for Queen Victoria personally, but he merely maintained that she was not, and could not by any possibility, be the real and legitimate sovereign of England.

Some others of the little Stuart group, women as well as men, are a good deal more aggressive, and seem to find a certain piquant satisfaction in making their opinions known. I have met with one lady, at all events, whose name is in the British Peerage, and who never speaks or writes of Queen Victoria except as the Princess Victoria of Saxe-Coburg-Gotha. This little group of Catholics has lately been joined on the Stuart platform by some few literary men and women who are not Catholics and who are attracted by the picturesqueness and the romanticism of this odd revival. But I need hardly say that the doings of these Stuart devotees must not be taken as in any sense representative of the feelings of English Catholics in general. I have mentioned these out-of-date Stuartists here

partly because I think that, in the steady-going and somewhat commonplace respectability of modern English social life, their existence is a curious and an interesting fact, and partly because I thoroughly recognize the genuine abilities, the wasted earnestness, and the futile sincerity of many among them. But I do not believe that there is a single revolutionist among them, and not one of those whom I know or knew ever professed the slightest hope of a Stuart restoration. Therefore I may say of English Catholics, as a whole, that they are among the most loyal subjects of the Sovereign who at present represents the House of Hanover, and that they were loyal subjects of that House during long years when their allegiance was sorely tried indeed.

Among Irish Catholics, whether living in Ireland or England, there are absolutely none, so far as I know, who care three straws about the House of Stuart. It would be impossible to get together any roomful of Irish Catholic men and women eccentric enough to concern themselves about a Stuart association and the adornment of letters with superfluous Stuart postage-stamps. The truth is that the English and Irish Roman Catholics have but little in common where political questions are concerned. I have heard English Catholics speak in terms of strong condemnation with regard to the conduct of some of the leading Irish Catholic prelates who took a conspicuous part as advocates of Home Rule. The main explanation of this is, as I have already suggested, that behind every movement for popular reform, or indeed for change of any kind in the popular or national direction, the English Catholic saw in his mind's eye the forces of socialism and of revolution coming up. On the other side of the picture, many a sincere and intelligent Irish Catholic Nationalist saw until lately in every step of approach made by the Irish popular representatives in Parliament towards any English political party only a step towards the absorption of the Irish representatives into the ranks of the English party, and the absolute surrender of the Nationalist cause. Even on such questions as that of the Irish State Church, with its maintenance of disestablishment, a subject on which one might have thought there could not be a second opinion among

Roman Catholics, there were English members of the Catholic body who had but little sympathy with Mr. Gladstone's famous measure. Little as some of these dissentients had to say or had in their minds in defense of the principle of establishing a State Church under such conditions, they still seemed to fear that the disestablishment of any Church might be but the beginning of a series of assaults on the religious principle itself.

It is but natural to suppose that the feeling of the English Roman Catholics towards all popular movements in England was much affected by the wild demonstrations of public enthusiasm which went on all over the country in favor of any political movement on the Continent that told against the Papacy. Much of the tumultuous acclamation which welcomed Garibaldi when he paid his short visit to England was due merely to the fact that the man in the streets regarded him as a declared enemy of the Pope. Much, indeed, of the enthusiastic hopefulness with which the man in the street welcomed the formation of the new kingdom of Italy was due to the assumption that the new kingdom was in rebellion against the Pope. The man in the street did not trouble himself greatly with any study of the demerits of the old political systems—the Kingdom of Naples, the Grand Duchy of Tuscany, the Duchy of Parma, and the like; he was satisfied that Victor Emmanuel was an enemy to the Pope, and that was enough for him. It was but natural that, under these conditions, the English Catholics should feel a certain dread of radical mobs and a serious doubt as to whether the interests of their Church might not be in some peril if the policy of England were to be dictated by mass-meetings in Trafalgar Square or under the "Reformer's Tree" in Hyde Park. Curiously enough, the English Catholics at that day did not appear to take much account of the fact that some of the greatest leaders of Liberal public opinion in the country steadily refused to commit themselves to any outburst of acclamation in favor of United Italy. John Bright, for instance, never took part in such demonstrations and never said a word which committed him to any decided opinion on the antagonism supposed to exist between the Papacy and United Italy. Bright

would much have preferred that the English public should mind its own business as a general rule, and should apply itself to the furtherance of reform movements at home, leaving foreign States to settle their revolutions for themselves as best they might. As regards questions of foreign revolution, the Catholics of England and of Ireland may be said to be actuated by one common feeling; but the Irish Catholics at home and in England are usually a good deal more demonstrative than their British fellow-religionists.

The English Catholics are represented by some excellent newspapers and by one at least very promising literary periodical. "The Tablet" was for a long time the leading organ of the English Catholics, and could always bear comparison with any weekly journal published in London. It is of old standing in the London press, and had for its founder and editor the late Frederick Lucas, who was for many years one of the most brilliant debaters in the House of Commons. Lucas was an Englishman, and a brother-in-law of John Bright. During all his early life he was a Quaker, belonging to a Quaker family, but he became a convert to the Roman Catholic Church, and soon took a leading position among the Catholics of England and of Ireland. His Catholic sympathies no doubt drew him into a close study of the condition and the claims of Ireland, and he became a fervent champion of the Irish National cause. He entered the House of Commons as the representative of an Irish county, and he made himself distinguished among the small but gifted and incorruptible body of men who then alone stood up for the Irish cause in Parliament, and among whom were my friend Sir Charles Gavan Duffy, who still lives and writes, and my friend the late John Francis Maguire. Death removed Frederick Lucas too soon from the fields of literary and political action. The "Weekly Register" is a paper of which all English Catholics might well feel proud. It goes more broadly and deeply into questions of political and social controversy than the English Catholics of a past day might perhaps have encouraged one of their organs to do, but it deals with all questions in a thoroughly enlightened and impartial spirit, and it makes its influence felt in the living world of to-day. The "St.

Peter's Magazine " is a monthly illustrated review, which is, I have reason to believe, well known on your side of the water. It keeps out of politics altogether, but while it is essentially Catholic in purpose and in tone, as its name denotes, it deals with all manner of literary topics, has its chapters of fiction and its pages of critical review, and among its contributors has many a writer who does not belong to the Church of Rome. There are some excellent Catholic newspapers, both in London and in the provinces, which are more especially the organs of the resident Irish population, and are therefore strong in their political opinions and robust advocates of the Irish National cause; but these hardly come within the scope of the present article, which deals especially with the position and the influence of English Catholics.

The one fact which I mainly desire to impress upon the minds of my American readers is that the influence of the Roman Catholic Church in England is, in all its essential conditions, a Conservative influence. Daniel O'Connell once complained, half in jest and half in earnest, of the

English Roman Catholics on the ground that they gave him but little help in his political agitation, and declared that he sometimes felt sorry that he had done so much to emancipate them. It is a curious fact in history that the English Catholics who held out so long for the Stuart cause, and who had so much reason to complain of the severity of the laws which proscribed and banned their faith and themselves for so long under the successors of the Stuarts, should have come to rank among the most loyal and devoted subjects of the House of Hanover. I have endeavored to explain the reasons which, according to my observation, have mainly conduced to establish them in this position. The English Catholics, as a body, are churchmen first and politicians after. The first question they would naturally put to themselves when any new political movement is foreshadowed is whether it is likely to advance the interests of the Catholic Church; and if it does not show itself with any distinct promise of this kind to herald it, the inclination of the English Catholic is to let it go its way unaided by him.

Filipino Responsibility¹

By Phelps Whitmarsh

Special Commissioner for The Outlook in the Philippines

RESPONSIBILITY for war in the Philippines lies at the door of the Filipinos. The Americans did not want war, neither did they provoke or cause the outbreak of hostilities. The Americans, it is true, had not been diplomatic, nor had they been as frank with the rebels as they should have been, but these things were not sufficient to warrant the Filipinos in making war. Ignorance, the machinations of unscrupulous leaders, and what the Spaniards aptly call *vertigo de las alturas* on the part of Aguinaldo, are responsible for the causes that led up to firing the first shot.

The outbreak of February 4, which was the first recognized act of war, was begun by a Nebraskan sentry at the Santa Mesa camp, firing in self-defense at some

Filipinos who were trying to dash through the American line and cut him off. In that limited sense the first act of hostility was committed by the Filipinos, and the first shot fired by the Americans. But the sentry's shot was not war; sentries shoot strangers who do not halt when challenged, without this being called war. The Filipinos' answering volley all along the line, however, was war. The American sentry's shot was the first one fired on February 4, but it cannot be called anything else. It was not even the cause of the answering volley, but merely served accidentally as a signal for the attack which the Filipinos had previously planned. Other American sentries had shot Filipinos under exactly the same circumstances six weeks earlier. Indeed, as early as November there had been shooting between Americans and Filipinos in Cavite, when

¹ The ninth article of the series on the Philippines. Copyright, 1900, by the Outlook Co.

some drunken Americans began firing up the street promiscuously "just for fun." The Filipinos, not understanding this sort of fun, retaliated by killing one American and wounding several others. It was thought, indeed confidently asserted, that the two armies had commenced hostilities in earnest then. The Cavite fight, the true details of which were hidden from the American people at the time by means of the censorate, was as important in a way as the Santa Mesa affair. It set the word "war" in circulation.

There were, moreover, many other encounters. On the 14th of January the rebels attacked the water-works, killing an inoffensive engineer in charge, and trying at the same time to break through the Santa Mesa lines. Those who were with the late Colonel Stotsenberg that day marveled that war did not begin with that incident. Often the Filipinos tried to break through the lines, and several times the sentries were killed or captured. These acts were only effervescences of the rebel rank and file; the leaders' plans were not yet completed. A wide and clearly marked neutral zone would have made a difference in the way the outbreak occurred, but could not have materially affected the result; for it must be remembered that Aguinaldo had for some time been planning an attack upon the Americans. By this time everybody in Manila knew that Aguinaldo intended to fight and that war was inevitable unless immediate steps were taken to prevent it. And war could have been delayed, if not avoided, by a generous show of granting the Filipinos what they wanted. Such a course would at least have gained time and allowed preparation for contingencies; and when the actual details came to be arranged, if terms could not be come to, the Americans would have been at less disadvantage. If there was no other way of keeping the peace, it was possible to have granted the Filipinos independence, and with this assurance have asked for and obtained almost any promises in return—a promise, for example, that they would set up a high standard of efficiency and good government, specifying details as to the reforms in the administration and the programme of the Filipino Government. With such a prospect the Filipinos would have readily promised all sorts of things, and then all

would rest on the way they kept their promises. If they had lived up to their agreement, the country would have been well governed, American interests would have been advanced, and all would have gone well. It was morally certain, however, that the promises would not have been kept, in which case the Americans could legitimately, and with ample force, having had time to prepare, have closed up the republic for breach of contract. This need not have involved war, as the course of events in Negros has already proved. Negros was allowed all this, and soon tired of it. The people realized their own inability, and begged the Americans to take charge. In Sulu, moreover, there is another example of how war can be avoided. It could have been avoided in Luzon even up to February 1.

As no such attempt was made, however, the Filipinos made preparations to fight in their own way. I have seen letters sent by Aguinaldo to his chief men in Manila at that time, directing them to arm and instruct the secret regiments that had been raised inside the town. The outbreak was on the verge of fulfillment several times, but postponed in order to make arrangements more complete. Finally, about February 1st, he notified the officers that they were to rise on the 5th, and that simultaneously he would invade the city. Over 2,000 Spanish soldiers who were then being fed and housed by the Americans had enlisted in these secret regiments. The orders were to deal with the town by districts, to fire the houses in a hundred places at the same time, and to kill every American. All electric, telegraph, and telephone wires were to be cut, and a rush was to be made for the forts guarding the walled city.

A few of the natives who were wiser saw disaster at the end of the scheme. One, for example, a clerk in a business house, said to his employer on February 2, "Señor, we have had our weapons served out," and he drew a *bolo* from his clothes. "What are you going to do with that thing?" asked his employer. "Nothing, Señor; I shall throw it away when no one is looking, but I had to take it or I might have had it stuck in my ribs, as So-and-So had." At the time, numerous murders were happening, and horrible stories were rife of what had been done

to natives who declined to serve. One very prominent Filipino, one of the finest men in the country, was colonel of a secret regiment. When he received Aguinaldo's instructions, he wrote his chief a most eloquent appeal to be wise in time and give up his mad plans. "I know," he wrote, "it may be easy to do what you say, to kill the Americans and burn the city; but after that, what? The undying vengeance of a mighty nation, the unanimous verdict of the world that we are a race of assassins that must be exterminated; and we will be exterminated, and will deserve it. I entreat, I implore you, for the love of our country, not to do this thing. No man is more devoted to our beloved land than I, and it is my devotion that now speaks. I will not join in the ruin of all our hopes and the incurring of a war of extermination." Aguinaldo's reply to this appeal was: "Do as you are ordered, or you know what to expect." Four or five times this true patriot has been attacked by stealthy ruffians and narrowly escaped being murdered. The sole reason why a rising did not take place in Manila was because the outbreak was precipitated before the appointed time. In this whole scheme the Filipinos made their first and greatest mistake. Tactless as the Americans had been, they had not given the rebels cause for war, and in the end would have dealt justly with the Filipinos. By wantonly attacking the Americans on February 4, the Filipinos forfeited all the sympathy, all the credit, and all the consideration to which hitherto they had been entitled. This, I think, finally disposes of the question as to which side began hostilities.

Now let us consider briefly who these people are who have revolted against the rightful authority of the United States. I say "rightful," because I do not suppose that at this time any one acquainted with the facts will deny that our authority is rightful. In the first instance, the insurrectionists are Aguinaldo and his immediate following, the majority of the people in the central provinces of Luzon—Cavite, Manila, Bulacan, Batangas, and Pampanga. In the second place, they are all those whom Aguinaldo can induce or intimidate to follow him. Outside of the provinces named, the people do not follow him of their own accord, but because they

are too frightened to refuse, or because they have been misled by false statements, or because of their natural sheep-like tendency. This has been proved by events. As soon as Aguinaldo was driven into Pangasinan his following fell away entirely. North, as far as Dagupan, the people were with him only so long as he seemed to be the winner. Just as soon as the Americans were in sight, they gladly threw off his authority, and proved their sincerity by cutting the throats of as many Tagalogs as they could catch alone. Personally I saw three uniformed rebels floating down the Dagupan River in this condition. South, as far as Tayabas, it is probably the same. Beyond these limits Aguinaldo is a stranger, dominating the inhabitants against their will. Evidence need not be adduced in detail, as the present movement of the war renders it unnecessary.

In the southern islands, also, it is now beyond all question that the natives submitted unwillingly to Aguinaldo's agents. It must be added, however, that, entirely independent of Aguinaldo, there is a strong feeling in all parts of the archipelago against the friars; and this will operate against the Americans until the friars are expelled. This being granted, the universal feeling of the Filipinos proper is for peace—and peace at any price. If Tagalog emissaries come, they side with the Tagalogs. If Americans appear, they side with the Americans. If English come, they want to be English. At Balabac, in the south, near Borneo, for instance, they asked a British ship, last year, for permission to hoist the British flag. These things are no longer a matter of speculation. Events have proved conclusively that the people, as a whole, did not instigate or want war, and that the Tagalogs and their small following have alone been hostile to American authority.

Notwithstanding these facts, however, if the Tagalogs, by reason of their superior education and intelligence, are capable of governing the whole country in a civilized manner, it ought to be recognized. Practical proof that they are unfit for self-government is abundant in the record of what they have done with power when they had it. Negros tried, failed, and admitted it, pathetically requesting to be taken in hand by the Americans. Panay was from first to last seething in dissen-

sions. Aguinaldo's own immediate entourage were continually fighting among themselves; he changed his Cabinet every few weeks, and a Minister was lucky to get out alive. The provinces, even those that were far removed from the seat of war, were so far misgoverned that the natives were in open rebellion against the Tagalogs in several places. Not only did they force the natives to dig trenches, recruit the army, and victual it, but they appropriated the best horses and carabaos they could find, levied stated contributions, robbed the people right and left, and gave them nothing in return. The best men—those who had set the republic on its feet, and might have run it satisfactorily—were at the outset alienated and overruled; showing how few there are of the right sort. Had there been enough of them to prevail, there would have been no war. The attempt to burn Manila and massacre all Americans was another evidence of unfitness. As for Aguinaldo, his ignorance has been confessed by himself. In an interview with Mr. T. Cowen, editor of the Manila "Times," he admitted that he had never heard of the Malay States Protectorate, and asked if Australia were in the United States. Patriotic and honest as Aguinaldo may possibly be, no man is fit to govern who knows nothing about systems of government in his own immediate neighborhood, especially when the task he wants to undertake is to devise a system and develop it himself from its birth. Moreover, while the chosen figurehead of the republic is ignorant, the real leaders, who control him and use him as their tool, are utterly unscrupulous. Buencamino, for example, is a man whose double-dealing and self-seeking have made him notorious. With the present knowledge we have of these Tagalog leaders, after the showing they have made, surely no one can question their unfitness for self-government, or deny that the duty of the United States is to re-establish civil order and peace in the islands. Now that the rebel army has been scattered, they should be given a government designed solely to advance the material, educational, political, and moral welfare of the people at once. The precise form the government should take must be decided by conditions, not theories. It is impossible to govern masses

of Asiatics in their present undeveloped state by the same laws that a Territory in the United States can be governed. It is not necessary to wait for the war to end—that may take years; for the mountains form admirable retreats for small bands of irreconcilables. For putting down this bandit warfare, forces created on the lines of the Macabebe scouts would be of great service. The native police force in Manila is an admirable one, and shows their possibilities in this direction when under white supervision. They would be equally good in scouring the country to clear it of rebels, to ferret out concealed arms in the villages and get information of intended raids; as, in fact, they are now doing in Cebu. Much care must be taken in selecting the right men for municipal office in the thousands of small towns all through the islands; but when chosen, they should be upheld by ample force and allowed to govern. What is now being done in Negros, Cebu, Sulu, and Guam should be done in Luzon as soon as possible. Undoubtedly the success of the future government will depend largely upon the character of the men by whom the United States is represented.

It will take some years, perhaps a generation, before the natives of Luzon are thoroughly reconciled to United States rule. The spirit of resentment built up by the leaders in the ignorant minds of the people will not die easily. It can only be fought down by convincing them that the Americans have their welfare at heart, by acts which show that intention unmistakably. Considering all things—the lack of knowledge Americans have of Asiatic peoples, the linguistic difficulty, the ignorance and predisposition of the natives—this task is by no means a light one. The men who take it in hand, therefore, must be of a superior class. The firm grasp of authority must be tempered with conciliation, co-operation, and, above all, tact. There is no room for cheap politicians and carpetbaggers. In the reconciliation of the Philippines, fitness, merit, and only these things, should be the tests for civil service.

If the islands are regarded simply as a field for exploitation, or merely as a new market for American manufactures; if the country be given over to politicians and taxed for the benefit of the United

States, if the people are not studied and conciliated and shown by acts that the Americans are here for good, we may look deservedly for a troublesome colony. If, on the other hand, we look upon the Philippines as a trust as well as a market; a country to be uplifted, advanced,

and freed for its own benefit as well as our own; if we conscientiously do our best as guardians rather than as masters, then our rich dependency in the great East will be governed to mutual advantage and satisfaction, and to the honor of the flag.

The Cross of Christ in the New Theology

By William De Witt Hyde

President of Bowdoin College

ASOUND theology is simply the facts of our personal life, as Plato would say, "writ large." We know God only through man. A revelation that is not an incarnation is no revelation at all, but blank mystery and magic. An attribute or act of God that cannot be translated into appreciable human terms can have no meaning for us. Hence, as human experience develops, the divine attributes have to be retranslated into terms of the deepening experience of the race. Startling as this sounds, the only alternative is to have a God who is symbolized by the outgrown experience of a bygone stage of human evolution. And this is perilously near to having no God at all, for the God of a transcended stage of human history is hardly worshipful.

There have been times when arbitrary punishment for wrong-doing was a familiar spectacle in courts of law; when personal intercession was a potent factor in securing remission of such penalty; when fear and favor alternated on the throne of human government. In Oriental communities this stage persists, and recent events in France indicate that this stage of the development of "justice" is not altogether transcended there.

Wherever Anglo-Saxon law and institutions have spread, however, right is no longer justified by might, or swayed by favor; it must justify itself by the good it serves; and to remit essential penalty by special favor is seen to be a grievous wrong. Consequently, the interpretation of the divine government in these arbitrary and capricious terms no longer appeals to the Anglo-Saxon and German conscience. Torments of hell make men rebel against what in a civil government

they would brand as tyranny; and offers of forgiveness on too easy terms make them suspicious of a discipline which, if it existed in their own communities, they would despise as sentimental. Hence, while the sinner may admit that he is a fool and a knave, and confess that he ought to rule his greed and thirst, yet when the only agencies brought to bear on him are the threats of punishment and the promises of pardon, he is likely to obey his own sweet will in defiance alike of the warnings and the consolations of religion. The religion of fear and favor, based on the Oriental and mediæval heaven and hell, has lost its moral grip on the Anglo-Saxon sinner of to-day.

There is one hold on such a sinner; one only. He is not blind; he is not all unkind. Through the carnal crust he sometimes sees the man he ought to be. Especially when his greed has plundered the poor; when his lust has ruined the innocent; when his dissipation, his profligacy, has grieved those who love him and have made great sacrifices on his behalf, and brought down their gray hairs in sorrow to the grave—then he is truly sorry; then he repents; then he resolves to be a better man. Perhaps of all men in the modern world, the college officer comes closest to the real motives which sway the hearts of men who have done wrong. President Eliot declares that his experience at Harvard has taught that the only way to save a bad young man is to bring to bear on him the influence of some one whom he loves, and make him face his evil deeds in terms of what they mean in sorrow to the loved one. We all know that if we cannot find some person for whom such a young man cares, and for whose sake he is willing to try to de

better, neither threats nor entreaties are ever of avail. Consequence to others—yes, to others who are innocent, and whose sorrow is the free sacrifice of love—this is the one thing that will get hold of a bad man's heart when all else fails.

The cross of Christ is the symbol of the consequence of sin, writ large. Where there is greed, there is privation; where there is corruption, there is oppression; where there is lust, there is anguish; where there is drunkenness, there is misery; where there is falsehood, there is distrust; where there is cruelty, there is suffering; where there is pride, there is despair; where there is ostentation, there is heartburning; where there is unkindness, there are tears; in a word, where there is sin, there is punishment; though the bearers of the heaviest punishment are more frequently the innocent victims than the guilty doers of the wrong. Christ, in coming into a world full of hypocrisy and avarice and pride and malice, had his life embittered, and finally was brought to death, as the inevitable consequence of being a good man in an evil world. He loved the world, and, in trying to do it good, won its hate. In seeking to save it he laid down his life. Hence he stands as the great historic representative of suffering love seeking to save the world. He is to all who have sinned and gone astray what the sorrowing father and grieving mother are to their wayward boy, what the true friend who sticks to him through thick and thin is to the fellow who has fallen into bad habits and disgrace. Christ stands, therefore, as the revealer and interpreter of God in terms of the highest and holiest human experience we know—that of suffering love bearing the consequences of sin and appealing to the sinner who has caused the sorrow to be a better man.

This law of vicarious sacrifice is written into the constitution of the moral universe. Society is organic. If one does wrong, others must suffer. For wrong is maladjustment; and the symptom of maladjustment is pain. The great demand of the hour is ethical insight; to point out in precise terms the meanness and cruelty

and misery-producing power of specific sins. If the promoter of dishonest business schemes could see the privation in country homes where the hard earnings of years of toil are swept away by the floods of water with which he has diluted the stock they purchased in good faith; if the licentious man could see the years of agony and degradation, released at last by squalid and ignominious death, which the victims of his passing pleasure must drag out in consequence of what he and men like him have made of them; if the inconsiderate husband, the merciless employer, the glib scandalmonger, the corrupt legislator, the reckless speculator, could be made to see just what their conduct means in want and woe and lingering pain and premature death to their innocent and helpless victims, they would speedily repent and mend their ways.

The problem of the new theology is to present Christ as the representative of all humanity; so to hold up the cross of Christ as to make every man who is doing wrong feel that he is rolling up the mighty mass of misery which Christ and humanity must bear. It must show that every deed of dishonesty or lust, every word of unkindness and insincerity, every indulgence in sensuality or selfishness, is an addition to the burden Christ came to bear; a crucifying of him afresh in the person of his brethren. It must point out the countless concrete conditions, in home and school, in business and society, in politics and philanthropy, in charity and reform, in which, by vineyard work that scorns to shirk because unwatched, by kindness that expects no personal return, by truth that shrinks not from inevitable misinterpretation, by fidelity that gets no appreciation, by perseverance that receives no encouragement, by courage that wins no recognition, by endurance that attracts no notice, by sacrifice the very existence of which is unsuspected, by suffering that remains a sacred secret locked forever in the silent sufferer's heart, we all may bear our little fraction of the great cross of Christ which is the naturally selected, divinely appointed method of the salvation of the world.

Competitive Business and its Result

By Edward Brush

DO the successful business enterprises which should be justly commended for their consideration of the welfare of their *own* workmen give one single thought to the fate of the workmen engaged by their competitors? In the very success, gained it may be by considerate care of the "men behind the guns," is, often at least, the seed of destruction to the competitor, whose failure brings untold misery and distress upon labor and capital alike. The principle behind competitive business is the survival of the fittest. In the wild life of the forest or plains the herd always has its leader. That position is gained only after battle upon battle, in every one of which the leader has come off victorious, and each battle has added to the maimed, crippled, or dead. In the warrior tribes the position of chief is gained only through privation, suffering, and bitter struggle on the part of the survivor, and often only after the death of many an aspirant. Read the history of the world as it came up through the age of tribes and clans to greater aggregations of people in walled cities, countries, and nations—one long struggle for supremacy, the stronger only surviving; and that often after such exhaustion as to prevent further usefulness. Competition in business is no less savage, destructive, and exhausting.

In 1893 a small Western city contained five manufacturing industries, all doing a profitable business and of the same nature. The decrease of business during the following three years started and encouraged a deadly competitive struggle. At the beginning of that period the five establishments were valued at from \$1,000,000 down to \$300,000 each. We will number them one to five in the order of their value. At the end of the period, number three was the only one which was working. To-day numbers one and two are hardly worth pulling down for old iron. Number four has been purchased and added to number three, and the business of number five has entirely changed its nature, and number three is monarch of all it surveys. But at what a cost! At

least two million dollars of capital wiped out as with a sponge. The sorrow and distress of the many stockholders who may have depended upon the earnings of these plants for their support is not known, but can well be imagined. Furthermore, by the concentration of business and the use of labor-saving appliances, more than a thousand men were driven away from their homes to find other employment. This is only one instance of thousands which occurred all over our land during the years 1892 to 1897. And yet it is a favorite proverb in some economic schools that competition is the life of trade. Perhaps it is, but it is also more surely the death of those engaged in it. It is well known that ninety-five per cent. of all business men fail some time during their business career. Is it probable that even a majority of these failures are due to lack of thrift, earnest application, honest labor, or even correct judgment? I thoroughly believe not. But what can be said in favor of a system which can boast of only five per cent. of uninterrupted successes? They are so few that they are only the exception to prove the general rule of failure. They really are accidents and freaks, though doubtless the successful man, as he looks around him at the general wreck, congratulates himself not only on his good fortune, but more on his supposed good judgment. He simply did not happen to be brought into contact with sufficiently energetic competition.

And the end of all this, do you ask? Some one must survive, like the monarch of the forest, or as the warrior bold; and the modern name for this condition of trade is monopoly. But suppose that this eventual monopolist, through compassion for his would-be victims, whose cries rise up against him, or more likely through fear that, even in completer victory, his own exhaustion might be too great to permit of thorough enjoyment, should gather around him the few who still survive and should agree to share with them some of the garlands of success, while yet there was pleasure in them? This would be, in modern nomenclature, a trust,

The writer does not desire to defend trusts or monopolies, but it seems proper to point out that trusts and monopolies are simply the fruit of competition; in the case of trusts the fruit is not fully ripe, whereas monopoly is the fully ripened fruitage of competitive business. Is it not foolish, then, to cry out against the killing off of competition by trusts, when in fact competitive business is killing itself in order that its blossoms and fruit, trusts and monopolies, may flourish and come to perfection? This development is in accord with a well-defined law, and we are wasting our energies, therefore, in protesting against the inevitable.

Shall we not, rather, pick and husband, control and enjoy, the fruit? If the conclusions of the writer are correct, it is an absolute impossibility to conduct competitive business according to the principles of the Golden Rule. But cannot we go further and truly say that trusts can be conducted without the violation of a single law of God, and if they can be, they must be? This desirable end might be accomplished by placing all combinations, consolidations, trusts, monopolies, and whatever these conditions may be called, under the control of truly Christian men. This certainly is the end towards which the world should strive, and which in the end will without doubt be attained.

But most of us probably will think this end too far off to be reckoned with at present. Yet, in small ways at least, it has been, and doubtless still is, accomplished in countless instances where, through circumstances, the evil of competition has been excluded. The writer sees a quiet New England village before the war. It was the center of a prosperous farming region. Here were the church, the school, the physician (no lawyer), the post-office, and with the latter the typical country store and storekeeper. To a considerable extent the storekeeper also constituted the savings bank, and received and cared for the small reserves of the people. There was no other store for miles around, and should one have started in this community it would not only have been considered a personal grievance on the part of the old establishment, but would have been frowned upon by the latter's patrons as an unwarranted intrusion. Here, in this country store, could be found groceries and

dry-goods, hardware and medicines, fancy notions, hats and caps, glassware and crockery, tinware and tools, farming utensils, seeds, paints, oils, and fluid, the ordinary native vegetables and farm products, yes, even cloth for suits, which, if desired, the storekeeper would cut out, add linings, and the thrifty farmer's wife would do the rest. In fact, whatever the necessities of the community were which must be brought to them the storekeeper brought, and whatever they had to exchange he exchanged. Many an account showed no credits of cash for years. They were purely exchanges. Some few accounts were settled the first of each year, but most accounts showed that when the patron had some cash to spare it was handed over to the universal provider and credited to the account, which never had a balance struck from one year's end to another. Bills were never made out. The patron would have been insulted at the receipt of such a thing. Was there lack of work during the winter, were the small savings exhausted by sickness in the family, and no cash in sight until the spring opened, the account went on just the same. The family must be fed and clothed, they could not be left to suffer, and so the agent for the welfare of the community supplied their necessities, and, when better times came around, the earnings of the family were turned in as to a common supply fund.

I have just called this country storekeeper an agent of the community; and in many ways the business was so conducted. If calico cost six cents a yard and molasses sixty cents a gallon, nails ten cents a pound, and so on, and if, by selling calico at seven cents, molasses at sixty-five cents, and nails at eleven cents, the bills could be paid, expenses met, the family cared for, perhaps with some little increases of comforts, no more would be charged. As an agent, he had no right to more. Was some luxury wanted by the family, the question was, Do the patrons of the business so indulge themselves? If not, then he had no right to expect or want it, for it would have to be taken out of the business, which was much the same as taking it out of the common treasury of the community.

He was most truly a monopolist; but because it was possible at any time, or for any particular article, to charge more than enough to leave the living wage, it no

more entered his mind to do it than it would have occurred to him to do a positively dishonest act.

If he was able to make a good bargain in buying, he congratulated the community, and gave them the benefit as though it was their right. But troublesome times came on in '61. The village parson was thundering out his denunciation of slavery Sunday after Sunday, and when volunteers were called for, the young men, yes, those with wife and little family, were soon found upon the enrollment. But first many a one found his way to the village store to know that the family supplies would still be forthcoming, and later many a soldier in the field as regularly sent his monthly government voucher to be credited against the family necessities as we in these days send our salary or dividends to the credit of our bank account. The township in question at this time contained about twelve hundred voters, and the government records credit the town with four hundred Lincoln boys. To this end, it has been said, no other influence was more potent than the village storekeeper, save only the village pastor.

But with the quickening pulse-beat of the country came increased demands and decreasing cash reserves. The result was, as always, that prices advanced by leaps and bounds: calico from seven cents to thirty-two cents a yard; flour from ten dollars to forty dollars a barrel; sugar from twelve cents to twenty-eight cents a pound; muslin from ten cents to thirty-five cents a yard. On an average probably everything consumed or worn was trebled in value in the currency of the day.

What should this universal provider do? Should he charge the community the advancing price on goods which he had in stock? Because he could not now buy sugar below twenty cents per pound, should he charge this for his supply on hand, which cost him but twelve cents? This he could not do. He had not purchased it for himself; it was for his neighbors and friends. Furthermore, as agent for the community, it was his business to look out for their interests and purchase as much as possible before the advance, and it would be time enough to charge twenty cents per pound for sugar when it had cost him nineteen cents. There are accounts on the old ledgers still preserved showing a

certain price one day and exactly double the next day. The old supply ran out at close of business. Those were the days when many men became wealthy by realizing at vastly advanced prices on stocks or supplies which they had, through foresight or good fortune, become possessed of before the advance. A few years later, when prices went the other way, there were as many who lost by the reverse of the circumstances; but we may say they simply lost throughout abnormal circumstances what they had gained through equally unusual events. But what about the country storekeeper who made nothing on the advance, who had given it all to the community which he served? Did not they owe him a *quid pro quo*?

Without doubt they did, and had the old monopoly lasted, the previous condition would simply have been reversed. As small a stock as possible would have been carried. When the old stock ran out and new came in, the lower prices would have been made, and the community would have been equally happy and contented. But the return of the volunteers from the war created a period of unwonted activity all over the country. The country lads had seen the world, had learned initiative, and become accustomed to independent action. They longed for new worlds to conquer, and many a one preferred entering trade to returning to the farm. Such was the case in the village in question. From a monopoly a change was made to that of competition. The agent of the community became simply a competitor for its trade. He soon found that he couldn't charge a profit on the cost of his declining stock, for his competitors reduced their prices as fast as the markets declined. It was a rude awakening which our country storekeeper experienced. His heart ached as he found that those whose interests he had served most faithfully and unselfishly cared nothing for his interests. They would not pay him a cent more than others charged. Why should they? The laws of competition do not permit of it. But what should he do? Having made nothing on the advances, he had nothing to lose on the decline. Yes, he had his stock in trade, and when in time he found that his stock would only pay his debts, he sold it, paid his debts, saved

his honor, and took his reward in a consciousness of faithful though unrequited service. He had also been a servant of his country for many years as village postmaster, but with competition in business came also competition in politics, and the place was wanted.

And so, more from a broken heart than from blasted fortunes, he laid himself down and died—the Christian monopolist and servant of the community, killed by competition, sometimes called “the life of trade.” Soon after he was laid to rest, one who was somewhat noted for his devotion to self-interest, who had accumulated a considerable competence for those days, through carefulness in expenditures, but in an entirely honorable way, said of this public servant that he was the only man he ever knew in whose hands he always felt *his* interests were as safe as in his own. And he made the request that the words should be inscribed upon the tomb of his friend which now can be seen cut in the cold granite, as evidence to future generations: “To do justly, to love mercy, and to walk humbly with thy God.”

In the competitive strife in this growing village which took place during the five to ten years succeeding the period in question, not one successfully survived, and it is doubtful whether the interests of the community were one whit better served than would have been the case had their wants continued to be supplied by one whose first thought was the good of all. Many believe that the combinations and consolidations of the day, by stifling competition, are stamping out independence of action and endeavor, together with the faculty of initiative, which are certainly most necessary qualities in the community. But they fail to realize how great is the degree of independence granted, for its very results, to the heads of departments or local branches, and to members of corps of experiment and research, in the so-called trusts of the day. In fact, often the only privilege not granted is the power to destroy the business of another. Is this not a gain to the world? Does any one suppose for a moment that the community at large does not suffer through the large percentage of failures resulting from competition? It is a most erroneous idea that trusts put up prices

and make the necessities of the community cost them dearly. Self-interest alone will not permit it. High prices curtail consumption and encourage competition; low prices encourage consumption; and the benefits of a large production, with steady and full running machinery, are vastly greater than any temporary advantage from high prices.

The writer had the opportunity of knowing the facts as to the fixing of the price last summer of a staple article of universal consumption, the supply of which was, for the time being at least, absolutely controlled. A strike lasting for two months decidedly decreased the supply, and it was a matter of much doubt up to even six weeks after this strike ended whether consumption would not be greater than production, which would have required importations at an increased cost of \$15 per ton. It was absolutely within the power of this combination to have fixed and held the price of this commodity at an advance of \$15 per ton during the period of three months, in which time some 40,000 tons were consumed. This would have meant additional profits of more than half a million dollars. The trade did not understand why this was not done, but the far-sighted and careful observer can see many reasons. The boys have a game in which they shout, “What goes up must come down,” which means, look out for your head. It is just so with prices; if they go up, in time they come down; and it is extremely difficult, to say the least, not to lose more on the decline than has been made on the advance. The gentleman who was elected president this past year of one of the iron combinations with a capital of \$60,000,000 told the writer that he accepted the position with much reluctance on account of the high prices prevailing, and said that if he could have taken hold one year earlier he could and would have controlled prices, and not allowed such dangerous and eventually destructive values.

Is it possible that this world cannot establish a system of trade for the advantage of the entire community, except at the sacrifice in competition of ninety-five per cent. of those who engage in it? This needs only to be stated to be denied; and I verily believe that the developments in trade of the past few years are only the

beginnings of a new era in this direction, when the general and best interests of all will be served in trade and in commerce,

governed by the force of public opinion, aided, perhaps, by some authorized public supervision.

Dean Milman: A Pioneer¹

THE publication more than thirty years after his death of this memorial of a distinguished English churchman reminds us of the world's debt to its pioneers in any line of the advance of learning, and bids us cherish their names in grateful remembrance. Dean Milman faced and overcame a storm of outrageous obloquy for introducing to pious minds in England the idea that the Bible was to be studied like any other book. In his "History of the Jews," published in 1829, he, first among British theologians, availed himself of some well-established results of critical scholarship. Says Dr. A. D. Wallace in his "History of the Warfare of Science with Theology," "He exhibited sundry great Biblical personages of the wandering days of Israel as sheiks, or emirs, or Bedouin chieftains, and the tribes of Israel as obedient then to the same general laws, customs, and ideas governing wandering tribes in the same region now." Of the effect which this produced, Dean Stanley in his "Essays" says: "Those who were but children at the time can remember the horror created in remote rural districts by the rumor that a book had appeared in which Abraham was described as a 'sheik.'" But this initial attempt to show that the characters and events of sacred history could be treated both critically and reverently provoked from the pulpits an outpouring of denunciations which even now Milman's successors in such attempts have not ceased to suffer. His book was declared to be "impious." He himself was pronounced the greatest enemy to Christianity since Julian the Apostate. The "Family Library" series, of which the obnoxious history formed a portion, was proscribed and its publication stopped; the path of preferment in the English Church was closed to Milman for many years. The sequel of these events is instructive for a forecast of what we may look for when

some contemporary ferments have run their course. After thirty years Milman published a revised and enlarged edition of his book, in which he insisted on its critical method as necessary for "that peace which is attainable only through perfect freedom of mind," amid difficulties in Biblical study which one must neither evade nor elude. "The wind ceased, and there was a great calm." He was invited to preach on "Hebrew Prophecy" from the university pulpit which had thundered against him as a dangerous man.

A fresh panic, however, had broken out just before this, on the publication of Bishop Colenso's "The Pentateuch and the Book of Joshua Critically Examined." Colenso, a very successful missionary in South Africa, suffered the extreme penalty of excommunication for this book, moderate as it was in comparison with some that are now quite calmly received. Dean Milman deserves to be remembered for the public stand he took against this tyrannous attempt to muzzle a scholar. He was one of the very few men of mark in the English Church who subscribed to the "Bishop Colenso Defense and Testimonial Fund." Among his published reasons for so doing, though not in accord with Colenso's conclusions, he said: "I cannot, in the interests of true religion, consent to proscribe, or to restrict, the full, free, serious investigation into the origin, authenticity, authority, above all the interpretation, of the Sacred Scriptures." In this and other controversies which then disturbed the Church he took a mediating position, believing that untenable assertions, on the one hand, of the inerrancy of the Bible, and, on the other hand, the excessive dogmatism of German critics, were responsible for the falsely alleged opposition between science and religion.

Dean Milman is best known in this country by his "History of Latin Christianity." This, his greatest work, Dean Stanley has well termed "a complete epic and philosophy of mediæval Christendom."

¹Henry Hart Milman, D.D., Dean of St. Paul's. By his son, Arthur Milman, M.A., LL.D. With Portraits. E. P. Dutton & Co., New York. \$5.

Mr. Lecky, in the preface to his "History of European Morals," has paid a merited tribute both to Milman's character and to his genius. It is his lasting distinction

to have fought and won the first battle in the English-speaking churches for the freedom of critical learning from the fetters of uncritical tradition.

Books of the Week

This report of current literature is supplemented by fuller reviews of such books as in the judgment of the editors are of special importance to our readers. The absence of comment in this department in many cases indicates that extended review will be made at a later date. Any of these books will be sent by the publishers of The Outlook, postpaid, to any address on receipt of the published price.

Book of Family Worship, A. Edited by W. Robertson Nicoll, M.A., LL.D. Dodd, Mead & Co., New York. $5\frac{1}{2} \times 8\frac{1}{4}$ in. 370 pages. \$1.75.

Twelve ministers of the non-episcopal churches of Great Britain have contributed to the preparation of this book—a page of Scripture and prayer for every day in the year. The passages of Scripture are chosen from both the Old and the New Testament, more largely from the latter. The principle of selection is not quite obvious; *e.g.*, there are forty-six selections from the Books of Judges and Samuel, none from Proverbs, and but one from Hebrews. The prayers are more or less allusive to the moral and spiritual import of the Scripture lesson, thus imparting unity to the brief service. It is a book we can strongly commend.

Charles Sumner. By Moorfield Storey. (American Statesmen.) Houghton, Mifflin & Co., Boston. $4\frac{1}{2} \times 7$ in. 466 pages. \$1.25.

Christ of Cynewulf, The. Edited by Albert S. Cook. Ginn & Co., Boston. $5\frac{1}{2} \times 8$ in. 294 pages. \$1.65.

A new edition of the text of one of the earliest pieces of old English writing, with a glossary, very full notes, and a thorough introduction, covering all points essential to a student for a knowledge of the poem. Professor Cook has achieved his purpose to edit an English classic with the painstaking care with which the Latin and Greek classics have long been edited.

Criminal, The: His Personnel and Environment. By August Drähms. Introduction by Cesare Lombroso. The Macmillan Co., New York. $5 \times 7\frac{1}{2}$ in. 402 pages. \$2.

We agree with Cesare Lombroso, in his brief introductory note to this volume, that "this treatise, written by the chaplain of a penitentiary over his own signature, is an evidence of the advancement of the American over the ultramontane countries of Europe, where, if a clerical could be induced to touch upon such a theme at all, it would be only to combat one's theories to the bitter end, even to the extent of employing the weapons of calumny and malice." Such a book as this is, indeed, the very best possible answer to the too common sneers against chaplains in prison and army, and the best possible witness to the invaluable service which some of the former are rendering the community. The volume is wholly free from that retaliatory spirit which has been the inspiration of punishment in the past and is too much the inspiration of pun-

ishment even in the present, and it is equally free from that spirit of religious sentimentalism which has been a natural reaction from the spirit of retaliation. It is, in short, thoroughly scientific in spirit, based upon a careful study of crime, upon the recognition of the fact that its pathology must be understood before its remedy can be discovered, and seeks throughout the remedial rather than the retributive result in the administration of justice.

Dante's Ten Heavens. By Edmund G. Gardner, M.A. Charles Scribner's Sons, New York. $5\frac{1}{2} \times 8\frac{1}{4}$ in. 351 pages. \$3.50.

There are, fortunately, many good books helping toward our better understanding of Dante's "Divine Comedy," but we know of none better in elucidating that often most obscure part, the "Paradiso," than Mr. Edmund Gardner's "Dante's Ten Heavens." We are glad to know that this excellent work has gone to a second edition.

Danvis Pioneer, A. By Rowland E. Robinson. Houghton, Mifflin & Co., Boston. $4\frac{1}{2} \times 7$ in. 214 pages. \$1.25.

We hope that very many of our readers know "Granter Hill's Pa'tridge," published in the "Atlantic Monthly" a few years ago. It is one of the very best short stories of New England character ever written. The present tale relates the adventures of this same Granter Hill when, as a young man, he helped take Ticonderoga, and camped, hunted, and fought in the then wilderness of Vermont. Like all Mr. Robinson's out-of-door stories, this is fresh, bright, and racy. It will take its place beside "Sam Lovel's Camps" and "Uncle Lisha's Shop."

Downfall of Spain, The: Naval History of 1898.

By H. W. Wilson. (Illustrated.) Little, Brown & Co., Boston. $5\frac{1}{4} \times 8\frac{1}{4}$ in. 451 pages. \$4.50.

An English view of the naval history of our war with Spain. The author speaks with genuine warmth of Admiral Sampson's dignity, nobility, and naval ability. Incorporated in the book are articles contributed to the "National Review," "Harper's Magazine," and the "Army and Navy Journal." The narrative is clear and the scheme of the work comprehensive.

Elements of International Law. By George B. Davis. (New and Revised Edition.) Harper & Bros., New York. $5\frac{1}{4} \times 8$ in. 612 pages. \$2.50.

This volume is a revision and enlargement of the author's lucid text-book for colleges and

law schools. In the foot-notes Mr. Davis develops the case method of securing from students the complete understanding of the principles laid down in the text, and the cases cited include the most recent ones growing out of the Spanish-American war.

Glimpes Across the Sea. By Sam T. Clover. (Illustrated.) The Windiknowe Publishing Co., Evanston, Ill. $5\frac{1}{2} \times 8$ in. 154 pages.

This volume is made up of letters of travel which appeared originally in the Chicago "Evening Post." The letters are full of vivacity; but the author confessedly never got beyond the surface of things in the countries of which he took his hurried glimpses.

History of Saint Peter's Church in the City of Albany. By the Rev. Joseph Hooper, M.A. Introduction and Description of the Present Edifice and its Memorials by the Rev. Walton M. Battershall, D.D. Brandow Printing Co., Albany, N. Y. $6 \times 9\frac{1}{2}$ in. 556 pages.

The first Saint Peter's Church of Albany was built in 1715; hence in large measure the history of this church has been intimately connected with that of the Protestant Episcopal development in the northern part of New York both as a colony and as a State. This volume tells that history, as well as the incidents of the church life of Saint Peter's, with dignity and interest, and with details which are often picturesque and even entertaining. The book is a notably good piece of book-making physically, and has many well-printed illustrations.

Institutes of Moral Philosophy. By Lyman B. Tefft, D.D. American Baptist Publication Society, Philadelphia. $5 \times 7\frac{1}{2}$ in. 372 pages. \$1.50.

Like Dr. Kedney, whose "Problems in Ethics" we lately noticed, Dr. Tefft holds that ethics must be based on dogmatics. Unlike Dr. Kedney, he undertakes this, not at the end, but at the outset. Holding that, next to our primary intuitions, the Scriptures are our chief source for moral science, he at once proceeds to show that the Bible is the word of God. It is a novelty to find a modern writer on ethics encumbering himself with a large assortment of controvertible assertions concerning miracles, prophecy, Adam's fall, etc. Dr. Tefft is an extreme intuitionist, and uncompromisingly proclaims utilitarianism "essentially irreligious." He is also an extreme anti-evolutionist, and is at many a point more dogmatic than critical. The second and much briefer part of the volume, "Practical Ethics," is marked by sound and vigorous judgment. It would have been better to retrench the former part in order to amplify this, especially in the field of social duty.

International Geography: By Seventy Authors. Edited by Hugh Robert Mill, D.Sc. (Illustrated.) D. Appleton & Co., New York. $5\frac{1}{2} \times 8\frac{1}{2}$ in. 1088 pages. \$3.50.

A work on a new and excellent plan—one that has involved enormous labor, and embodies the combined efforts of a large body of specialists. Some seventy authors, men of expert knowledge, write each of his own country, or of some special phase of world-geography. Thus, Sir John Murray writes of "The Oceans," Dr. J. Scott Keltie of "Political and

Applied Geography," Professor A. M. Heilprin of Mexico, James Bryce of Natal, the Orange Free State, and the South African Republic, Fridtjof Nansen of "The Arctic Regions," Sir W. Martin Conway of "The Arctic Record"—to name a very few of many eminent names and important topics. Whether considered as a book of reference for library use, or as a collection of carefully written scientific treatises by the men in all Europe best fitted to prepare them, the volume is of permanent and high value.

Joan of the Sword Hand. By S. R. Crockett. Dodd, Mead & Co., New York. $5 \times 7\frac{1}{2}$ in. 436 pages. \$1.50.

A story in Mr. Crockett's "Red Axe" manner, and, indeed, connected slightly with that gory tale. It is, however, far less ghastly and grisly, and, while it abounds in fighting, intrigue, and adventure, is not unpleasant to read, having some humor and lightness of touch. We imagine that most of Mr. Crockett's more critical readers believe that he is at his best either in the "Stickit Minister" or "Lilac Sunbonnet" vein rather than in the slashing story of the semi-historic kind.

Kleider machen Leute. By Gottfried Keller. Edited by M. B. Lambert. D. C. Heath & Co., Boston. $4\frac{1}{4} \times 6\frac{1}{2}$ in. 140 pages.

Lamb and Hazlitt: Further Letters and Records Hitherto Unpublished. Edited by William Carew Hazlitt. Dodd, Mead & Co., New York. $5 \times 7\frac{1}{2}$ in. 161 pages. \$1.25.

A collection of letters which passed between Lamb and Hazlitt during the time of their long and close friendship, carefully arranged under various periods, with a discriminating and interesting introduction.

Lessons in Botany. By George Francis Atkinson, Ph.B. (Illustrated.) Henry Holt & Co., New York. $5 \times 7\frac{1}{2}$ in. 365 pages. \$1.12.

An abbreviated and simplified edition of an excellent work on Elementary Botany. The present form is well adapted for use in secondary schools.

Life of the Rev. Henry Harbaugh, D.D. By Linn Harbaugh. Reformed Church Publication Board, Chicago. $5 \times 7\frac{1}{4}$ in. 306 pages.

Henry Harbaugh, preacher, historian, hymnist, born 1817, died 1867, was a leader in the German Reformed Church, and at the time of his death Professor in its seminary at Mercersburg, Pa. A peculiar interest attaches to him, aside from his meritorious work in Christian literature, from his having embalmed in literary form the patois commonly called "Pennsylvania Dutch," more properly Pennsylvania German. Himself a noble type of that stock, his poems in its dialect, published in a volume entitled "Harbaugh's Harfe," preserve a lovingly drawn picture of the folk and family life of his own people. That he was also a master in English, his English lyrics printed in this volume together with his favorite dialect poems attest.

Man and His Ancestor. By Charles Morris. The Macmillan Co., New York. $4\frac{1}{2} \times 6\frac{1}{4}$ in. 238 pages. \$1.25.

The purpose of this work is to trace the evolution of human nature upward from its origin in the lower animal world to the full develop-

ment in which its immortality is presaged. Mr. Morris briefly recites the facts which make scientists certain of the physical origin of man from some apelike ancestor. The problem of an intellectual development from the same source is the one which he is chiefly concerned to solve. The stress of conflict with hostile beasts and men and rigorous climates supplied the conditions of this development by promoting brain growth. Thus man's victorious contest with the conditions of the ice age, to which so many species succumbed, was one of the most potent factors of his mental evolution. Mr. Morris's discussion of the whole subject is illuminating.

Materials for German Conversation. By B. J. Vos. Henry Holt & Co., New York. 5×7½ in. 176 pages. 75c.

Michel Angelo. By Estelle M. Hurll. (Illustrated.) Houghton, Mifflin & Co., Boston. (The Riverside Art Series.) 5×8 in. 96 pages. 40c.

This is the third volume of the excellent "Riverside Art Series," which has been already commended in these columns.

Municipal Government. By Bird S. Coler. D. Appleton & Co., New York. 4½×7 in. 200 pages. \$1.

This volume by the Comptroller of New York City, who was nominated under the false impression that he could be controlled by the Democratic machine, is a valuable contribution to municipal literature. The Comptroller knows politics from the practical side, but he keeps surprising the reader by his knowledge of the theoretical side, until the surprises cease to surprise. The opening essay is a criticism of the new charter of the "Greater" New York. As Comptroller Mr. Coler would, naturally enough, unduly increase the power of the office he holds at the expense of the power of the local legislature, but in the main his positions are well chosen and well defended. The chapters next following relate to public charity, and embody the substance of the reports which we have already commended in our editorial columns. The concluding chapters mainly relate to the administration of public property, and the Comptroller here takes rank as an advanced municipal reformer. His review of the financial success of New York City in constructing its water system and purchasing docks is an extremely effective argument for public ownership of essentially public facilities. The very last chapter in the book treats of "Political Machines," and here the "Tammany" Comptroller of New York City has the courage as well as the wisdom to urge direct primaries as the best means of subjecting the machine to the will of the people.

Northwest Under Three Flags, The (1635-1796). By Charles Moore. (Illustrated.) Harper & Bros., New York. 5×8 in. 402 pages. \$2.50.

To the lover of the works of Francis Parkman, "Under Three Flags in the Northwest" will be specially welcome. It describes graphically and yet compactly the discoveries of Cartier, Cadillac, the experiences of the English in the Ohio country, the Pontiac war, the Quebec Act and its consequences; in short, the history up to the winning of the Northwest coast by the United States.

One Year. By Dorothea Gerard. Dodd, Mead & Co., New York. 4½×7 in. 309 pages. \$1.25. The story of an eventful year in Poland out of the ordinarily uneventful life of an English governess. The incidents are cleverly conceived and wrought into a readable story, although the strict law of probabilities is not always preserved.

Outside the Radius. By W. Pett Ridge. Dodd, Mead & Co., New York. 5×7½ in. 325 pages. \$1.25.

Every one who has ridden in a London cab knows what "the radius" means, and that outside its circle lie London's great middle-class suburbs. These sketches of life in those suburbs are cleverly conceived and written, although rather slight and not as rich in cockney humor and character as are some of Mr. Ridge's stories.

Photo-Miniature, The. A Monthly Magazine of Photographic Information. Tennant & Ward, 289 Fourth Avenue, New York. 25c.

It is a pleasure again to call attention to these little brochures on different processes and problems of the photographic art, which bid fair to make an indispensable addition to the amateur's library. The latest numbers received are devoted respectively to "Photography at Home," "Lantern Slides," and "The Blue Print and its Variations."

Poor People. By I. K. Friedman. Houghton, Mifflin & Co., Boston. 4¾×7¼ in. 244 pages. \$1.50.

Prelude and the Play, The. By Rufus Mann. Houghton, Mifflin & Co., Boston. 5×7¾ in. 416 pages. \$1.50.

Print of the Nails, The. By T. H. Darlow, M.A. Dodd, Mead & Co., New York. 3½×6¾ in. 134 pages. 50c.

Taking its title from the first of the seven short essays which it contains, this book of meditations for a quiet hour is characterized by a tonic recognition of the more strenuous and austere qualities of religion. Full of spiritual insight and ethical vigor, it emphasizes that wholesome "fear of God" by which moral energy must be nerved.

Professor, The. By Charlotte Brontë. And Poems by Charlotte, Emily, and Anne Brontë, and the Rev. Patrick Brontë, etc. Introduction by Mrs. Humphry Ward. (Illustrated.) (The Haworth Edition.) Harper & Bros., New York. Vol. IV. 5½×8¾ in. 546 pages. \$1.75.

The latest addition to the Haworth edition of the works of the Brontë sisters. The chief feature of this edition is the series of introductions by Mrs. Ward, who gives in this volume a brief account of the writing and early history of "The Professor," with some comment on its significance and quality.

Rise of the New Testament. By David Saville Muzzey, B.D. The Macmillan Co., New York. 4¼×6½ in. 146 pages. \$1.25.

As compared with other books on the formation of the Canon, this is distinguished by its attractive literary form and the clearness and vigor with which the successive points are made. Very striking is the parallel drawn between the history of the Canon of each Testament. In each case, "out of sacred writings of poorly defined or utterly undefined limits there grew, under definite historical crises in the Church, a Canon of Scripture, which owes

its exclusive authority to the pronouncement of a triumphant priesthood." Mr. Muzzey, however, makes clear the important distinction between the essential formation of the Canon, in principle, during the second century, and its formal fixing by the decrees of Councils at the end of the fourth. Mr. Muzzey is thoroughly Lutheran in his emphasis on religious values and in his protests against the tyranny of authority and traditionalism. It must be said that he is also Lutheran in condemning some things in Scripture which he has failed to understand aright.

Robert Louis Stevenson. By L. Cope Cornford. Dodd, Mead & Co., New York. 5x7½ in. 201 pages. \$1.25.

Not a biography but an intelligent and interesting study of Stevenson's personal and literary temperament, his style, and his achievements as an artist in language, a romancer, and a novelist.

Sabbath Transferred, The. By Rev. Johns D. Parker, Ph.D. Introduction by Rev. F. N. Peloubet, D.D. Johns D. Parker & Co., East Orange, N. J. 4½x7¼ in. 151 pages.

The main points of the author's argument are that the Sabbath was instituted at the end of creation (Genesis ii., 3), and was transferred from the seventh to the first day at Christ's resurrection, according to Matthew xxviii., 1, which he translates, "In the end of the [Jewish] Sabbath, as it began to dawn toward one of the Sabbaths," *i.e.*, as he says, "the Christian Sabbath." Heartily in accord with Dr. Parker's contention for the sacred use of the Lord's Day, which, with many in our churches, he persists in miscalling "the Sabbath," we regard it but lost labor to maintain propositions about the origin and transfer of the Sabbath which cannot stand a moment in the light of evolutionary and philological facts.

Secret Instructions of the Jesuits, The. The Truth Seeker Co., New York. 4¾x7¾ in. 60 pages.

Seventy-fifth Anniversary of the First Presbyterian Society in the Village of Syracuse, 1824-1899. (Illustrated.) Published by the Society, Syracuse. 6x9 in. 164 pages.

She Walks in Beauty. By Katharine Tynan. A. C. McClurg & Co., Chicago. 4¾x7¾ in. 310 pages. \$1.50.

Short History of the Church in Great Britain. By the Rev. William Holden Hutton, B.D. The Macmillan Co., New York. 4½x6¾ in. 300 pages. \$1.

As the history of Great Britain before the seventeenth century is part of our National history, so is the history of British Christianity part of the history of American Christianity, and more knowledge of it is desirable in all our churches. Mr. Hutton's short history supplies this need in a well-proportioned sketch, which is at once ample in learning, compressed in limits, of marked excellence in literary form, and well adapted to interest the general reader. His own point of view is that of the modern High Churchman, to whom Queen Elizabeth's Puritans are "sectaries," and Dr. Pusey a more notable character than Frederick Maurice. But through the many antecedent centuries the objectors to such features are on common ground with him. It is characteristically British in him to refer to Bishop Berkeley's visit to Newport, Rhode Island, in 1729,

with an abortive project of founding a college, as his going "to be a missionary near the river Hudson."

Sinai and Olympus. By a Texas Pagan. The Truth Seeker Co., New York. 5¾x9 in. 115 pages. 50c.

Some Practical Studies in the History and Biography of the Old Testament. By George Hague. With Preface by the Very Rev. Dean Carmichael. The Copp Clark Co., Toronto. 5¾x8¾ in. 546 pages. \$1.50.

This is, as its title indicates, practical rather than critical, and, while not assuming that there are no errors in the Bible, appears to be based upon a doctrine of plenary inspiration which assumes that the Bible is "in essential substance true for all ages of coming time, and that notwithstanding the progress of discovery."

Special Characteristics of the Four Gospels, The. By Herbert Mortimer Luckock, D.D. Longmans, Green & Co., New York. 5x7¼ in. 278 pages. \$1.25.

The substance of lectures which he has given to the clergy of Lichfield diocese Dean Luckock has in this volume largely developed and put into permanent form. The ordinary Bible-reader, rather than advanced or special students, will find them both interesting and profitable. It is evident from these lectures that no such learning is required of candidates for holy orders in the Anglican Church as is required by the American standard of an educated ministry. The Dean takes the High Church view of the priestly function of the clergy, as separated by a wide gulf from the priesthood common to all believers, and his account of the intercession of Christ is hard to distinguish from a crude supernaturalism.

Sword and Cross. By Charles Eugene Banks. Rand, McNally & Co., Chicago. 5¼x7½ in. 269 pages.

Teaching of Elementary Mathematics, The. By David Eugene Smith. The Macmillan Co., New York. 5x7½ in. 312 pages. \$1.

Principal Smith, of the State Normal School of Brockport, New York, is the author of a book on the teaching of elementary mathematics which should be in the hands of all those whose duty it is to give instruction in this department. The information given has high theoretical and practical value.

Tone King, The. By Heribert Rau. Dodd, Mead & Co., New York. 5x7½ in. 387 pages. \$1.50.

Transvaal Outlook, The. By Albert Stickney. (Illustrated.) Dodd, Mead & Co., New York. 5¾x9¾ in. 139 pages. \$1.50.

The latest book on the Boer war is "The Transvaal Outlook," by Mr. Albert Stickney. Late publication as it is, however, read in the light of the events since that publication, its paragraphs sound a bit strange, and the book may therefore become somewhat of a curiosity so far as the prophecies in it are concerned. The work was published just after the relief of Kimberley. We read that there is "a strong probability of further British reverses, with something almost approaching a certainty that there will be no considerable success to the British arms in South Africa within any reasonable period." "Lord Roberts and Lord Kitchener alone can accomplish

little." "The War Office has now exhausted all its resources in the way of men which are available to-day for operations in South Africa, or which will be available within any reasonable period." "Assuming, however, that the British troops could succeed in forcing the Orange River, an assumption quite beyond the bounds of reasonable military probabilities." Referring to the possibility that a portion of General Cronje's command may be captured, we read that "there is no indication of any reasonable probability of such result." The book has been hastily put together. The author uses the name Colonel Baden-Powell repeatedly where he describes Colonel Kekewich, as Commander at Kimberley. We are also left in doubt as to the author's nationality, since he speaks of "our Sovereign Lady, the Queen," but immediately afterward says "we Americans." Fault-finding aside, the work contains considerable information concerning the two Republics, especially as to their relation to Great Britain, and the author has also much to tell us concerning the present conditions in the British army. Large and excellent maps and diagrams add greatly to the book's value.

Trusts or Competition? Edited by A. B. Nettleton, A.M. The Leon Publishing Co., Chicago. 5x7½ in. 304 pages. \$1.

This volume, though cheaply gotten up and in part poorly written, is an admirable statement of the pros and cons of the trust problem. The author, General Nettleton, began his inquiry, he says, believing that trusts were on the whole beneficial, and required only regulation to safeguard the public welfare; he concluded it firmly convinced that trusts are economically and socially injurious to

the public welfare. The economic argument which seems to have had the greatest weight in changing his view was that of Professor Adams, of Ann Arbor, when he distinguished carefully between production on a large scale by an independent concern, and a combination of concerns, great and small, under a single management. Production on a large scale is advantageous up to the point that every part of it is under the direction of competent management; but when this point is passed, production on a large scale is no longer economical; and this point is nearly always passed when combinations of disconnected factories are formed. A large and well-equipped concern has no motive for buying out small and ill-equipped concerns. If production on a still larger scale would be economical, a merely temporary cut of prices would give to it its rivals' business, without the enormous sacrifice of buying up their plants merely to dismantle them. Though this is, in brief, the author's view, he presents with great fairness and fullness the views of those who advocate trusts; and the volume is a capital compilation of the best things that have been said in recent years both for and against the trust movement.

Twelve Notable Good Women of the XIXth Century. By Rosa Nouchette Carey. (Illustrated.) E. P. Dutton & Co., New York. 5x7½ in. 380 pages.

The twelve are Queen Victoria, Florence Nightingale, Elizabeth Fry, the Baroness Burdett-Coutts, the Princess of Wales, the Duchess of Teck, Sister Dora, Agnes Weston, Grace Darling, the Princess Alice, Lady Henry Somerset, Frances Ridley Havergal—English women all. These biographical sketches are accompanied with portraits, and make up a highly interesting volume.

Notes and Queries

It is seldom possible to answer any inquiry in the next issue after its receipt. Those who find expected answers late in coming will, we hope, bear in mind the impediments arising from the constant pressure of many subjects upon our limited space. Communications should always bear the writer's name and address.

Some time ago, say from one year to eighteen months, I think The Outlook reviewed and recommended a book which took up the conditions or history which prompted the writing of our most noted and well-known hymns, both religious and National. From this very poor description, can you recall the work I mention, and if so, can you tell me where I can get it, and the cost? W. B. S.

The above description seems to refer to two books, "Immortal Hymns and Their Story," and "Immortal Songs in Camp and Field," both edited by the Rev. Louis A. Banks. Address the Burrows Brothers Company, Cleveland, O. Other works of reputation are the Rev. S. W. Duffield's "English Hymns" (Funk & Wagnalls, New York, \$2.50), and Dr. E. F. Hatfield's "Poets of the Church" (Randolph Company, New York, \$3).

Please answer the following: How do you reconcile modern Christian ethics with the commands of Christ recorded in Matthew v., 39, 40, and 41? Count Tolstoi holds that a literal compliance with the commands referred to is the keystone of true Christian character. E. G.

We have frequently answered this question. It is wrong to treat such explicit precepts as figurative, and equally wrong to take them as intended for universal application;

since, though we may waive our personal rights, we may not permit the rights of others under our protection to be violated. The key to the difficulty is found in the history of the Church, which in times of persecution has always acted on the rule of non-resistance, as the only way of weathering the storm. Compare Luke x., 3, and reflect that the precepts in question were addressed to disciples who would presently be called to suffer for their faith. That Jesus did not intend to prescribe non-resistance as the rule of social life in general is clear from St. Paul's doctrine, Romans xiii., 3.

Can you refer me to a periodical (in the Congregational Church, giving ministers' names and locations, also notes about the Church work) corresponding to the "Living Church Quarterly," that contains almanac and calendar? 2. What author is best for young people to read and study about Oliver Cromwell? 3. Is there anything better than Cruden's Bible Concordance? A. J. S.

1. The Congregational Year-Book (published by the Congregational Publishing Society, Boston, price \$1, postpaid) gives the names and addresses of all Congregational ministers. The "Congregationalist" (Boston) supplies a 5-cent handbook with information about church work, etc. 2. The Life of Cromwell by Dr.

R. F. Horton is probably the best, if the young people are not very young (order of any bookseller). 3. Walker's Concordance is the best.

Last summer you said that in the fall the time would expire that the American members of the Committee on Revision of the Bible had promised to withhold their version; and that a publisher was ready to put it out immediately. I have been waiting for years for this version, and will thank you for further information about it. Our book-stores know nothing of it.

C. G. G.

We stated later in this column that unexpected delays had arisen from various quarters, but that it was hoped that the publishers, Thomas Nelson & Sons, of New York, might be able to issue it some time this year. No more definite information is now at hand.

Referring to the question and answer signed "M. S." in The Outlook for March 3, allow me to say that there are, it seems to me, two manifest rules in the interpretation of the Bible which, if adhered to, will clear up its meaning and form a basis upon which all can unite, and thereby prevent such questions as whether a Unitarian will be saved or not. Those rules are given in the Book itself—for the Book is its own interpreter as well as its own dictionary—not, however, strictly in the English language. Its true meaning is locked up in the "dead languages." But these rules, given to us in the English Bible, are sufficient for a "working hypothesis," as it were, and will lead the earnest Bible student to higher things, or, rather, more advanced ground. The first and most important is in 2 Corinthians iii. 6. A literal interpretation of the Word in any of its parts "kills" the understanding. The second rule is like unto the first, and of equal importance, and is found in Romans ii., 11, but specially in James ii., 9: "If ye have respect of person, ye commit error" (see Rotherham's translation). In James ii., 1, we are especially admonished not to hold the faith of the Christ with respect of persons. Now, I do not suggest this method dogmatically, but offer this key to the Scriptures, and am confident, ay, more than confident, that he who tries it will be enabled to unlock many of the "mysterious chambers" of the Word of God which have and do defy the diligent student who pursues his investigations along other lines. In conclusion, allow me to say that the Bible, rightly understood, must be found to teach the truth phylogenically and not ontogenically. In other words, it is a sociological treatise, dealing with civil and ecclesiastical governments, and does not treat of the individual person, either in his physical, psychical, or moral development or degeneration. In this sense there will be found no conflict between science and religion. In other words, "Christian theology" is all wrong; in fact, it is the "science falsely so called" in the Book of Timothy. Literally interpreted, the Bible contains errors and contradictions, but spiritually, or figuratively, or allegorically interpreted, *without respect of persons*, every letter, word, and accent is significant; so considered and treated, it will be found that "verbal inspiration" can be claimed for it, but, literally considered and interpreted, it must take its place "as a literature," and be subject to the rules of "literary criticism," when it ceases to be the Word of God. W. H. R.

Our friend has cause to complain of the ossifying of Scripture by literalists, like those who would apply Jesus' words against laying up treasure on earth to the discouragement of savings banks. It is a poor corrective that he proposes in the volatilizing of Scripture by allegorists, who have found spiritual significance in Rebecca's going to fill her jug with water. The decisive fact is that the Church has tried the allegorizing method and has abandoned it as cloudland where there is no firm foothold, every allegorist having his peculiar fantasy. See the account of these whimsies in White's "Warfare of Science with Theology," II., 292-300. The fact that the larger part of the Bible is historical necessitates for rational treatment of it that our primary quest should be, as we said, for its historical meaning. That the phrase "respect of persons" refers to individuals, St. Peter made clear by applying it to the individual case of Cornelius (Acts x., 34, 35). The Word of God contained in the Bible is surely addressed to our reason, to which literary criticism is simply auxiliary. The proposition above made is to substitute an uncritical treatment of the Bible for a

critical. To get at truth that way, experience has proved an illusive expectation. On the other hand, devout critics, like Canon Cheyne, have testified that by means of literary criticism as an auxiliary of reason the Bible has been made to reveal much more of the wisdom and truth of God.

Is there any paraphrase of the Gospels which corresponds to the Epistles of Paul in modern English by Stevens? If so, kindly state the publishers as well as the name.

E. P. S.

None that we know of. The nearest thing to it is a version in modern English, the "Twentieth Century New Testament." The first volume (the historical books) is out, the second is expected soon (The Revell Company, New York, 50 cents per volume).

Can you tell me if there is any one in New York to whom money collected for the relief of the sufferers from the famine in India may be sent?

E. W. D.

Send checks to Charles C. Creegan, Secretary of the American Board, 105 East Twenty-second Street, New York City. The famine suffering continues to increase rather than to decrease, and we earnestly hope that many contributions will be sent.

Please name some good books about the Boer war.

G.

Theal's "The Story of South Africa;" Bryce's "Impressions of South Africa;" Bigelow's "White Man's Africa;" Younghusband's "South Africa of To-day;" Knox-Little's "South Africa;" Hillegas's "Oom Paul's People;" Steevens's "From Cape Town to Ladysmith;" and Stickney's "The Transvaal Outlook."

Why was President Jackson called "Old Hickory"?

*

It is stated in Brewer's "Reader's Handbook" that the name was first given him in 1813; that he was first called "Tough," then "Tough as hickory," then "Hickory," and lastly "Old Hickory." Brewer's Handbook, by the way, makes a curious mistake in attributing these titles to Andrew Johnson rather than to Andrew Jackson.

Where can I get the following books: "The Way of the Blessed Life," "The Destination of Man," translated from the German of Professor Johann Gottlieb Fichte?

(Rev.) CHARLES ANDERSON.

Bloomfield, Neb.

Perhaps some correspondent can furnish the information.

Can you put me in connection with any class in the United States for the study of the Bible under the new light of the higher criticism? I believe that there are such classes held by correspondence.

*

Address "The American Institute of Sacred Literature," Hyde Park, Chicago, Ill.

Have the "Lyman Beecher Lectures" on preaching, delivered by George Adam Smith, been published? If so, by whom?

F. A. M.

They have not yet been published.

In Notes and Queries, in the February 24 number of The Outlook, "W." asks if any one has the little song beginning:

"I am a little sailor boy,
And would you know my story."

I wish to reply that I have the verses in "Parley's Magazine for Children and Youth," of 1833. I used to repeat the verses when a little child. There can have a copy of the same by addressing me at 1035 De Kalb Street, Norristown, Montgomery Co., Pa.

MATILDA S. ANDREWS.

Parents and teachers who write to us desiring material for interesting children in the Bible are referred to the Perry Picture Lesson System for Sunday-Schools. The pictures, copies of the best works of Christian art, are furnished at one cent each when ordered in quantities. One series of lessons contains a picture and a short talk about it for every Sunday in the year. There is also a shorter series. The talk relates to Christian character. Address the Sunday-School Department of the Perry Picture Company, Malden, Mass.

Correspondence

New England Village Libraries

To the Editors of The Outlook:

Unless I overestimate Mr. Rollin Lynde Hartt's wish to be fairly judicial, I think he may be glad to modify somewhat his rather too sarcastic comments upon the free public libraries of small New England towns, when he has had opportunity for more exhaustive investigation. Accepting his dictum that "facts are only to be met with other facts," let me briefly set forth a deduction or two from the library statistics of Massachusetts, which are full and readily accessible. I know no reason for believing library conditions in Rhode Island, Connecticut, and southern New Hampshire to be essentially different from those in the Bay State.

The number of volumes annually taken from the Boston Public Library for home use is almost exactly two for each unit of population. The average home circulation of the ten chief cities of the Commonwealth, other than Boston, is two and three-tenths volumes to each inhabitant. That this use of books is so great—it is said to be unexampled in similar municipalities elsewhere—is owing in large degree to cheap, rapid transit, the multiplication of delivery stations, and the frequent and lavish expenditure for new and popular literature. Now, the average annual per capita circulation of the one hundred smallest towns in Massachusetts possessing public library privileges is over *three and four-tenths* volumes, and this in spite of the lack of means to buy many new books, roads often almost prohibitory to travel in spring and winter months, besides other obstructions and inconveniences spared the city book-borrower. It ought also to be noted that a large majority of these little towns have won library privileges within less than eight, and many of them within less than five, years. These one hundred towns include all in the State having under one thousand inhabitants, and three-fourths of them are of the class pronounced by the last census decadent—that is, decreasing in population or in valuation. Of somewhat larger villages gradually losing population I may be excused for mention-

ing that Ashland, Hopkinton, and Norton boast a book circulation of four, Sandwich of five, Chatham and Essex of six, Williamsburg of seven, Brookfield of nine, and Sudbury of ten volumes for each citizen. In short, statistics do not seem entirely congruous with Mr. Hartt's "observation that in decadent towns the library is little used"—unless, indeed, his observation has been restricted within somewhat narrow confines, or unless he is prepared to pass an even more severe judgment upon our proudest cities.

Again, Mr. Hartt's "main criticism upon the reading of country people is," in his own words, "that they discriminate absolutely against poetry, against history, against books of travel, against biography, and against popular science—caring only for fiction . . . often mere trash." This sweeping charge is fully contradicted by numerous catalogues and librarians' reports, but statistics are far from complete. The proportion of fiction (including juveniles) to the whole circulation varies greatly in different localities—between sixty and eighty-five per cent. The abnormally large percentages are found, not in the small country towns, but generally, as might naturally be expected, in city suburbs or compact manufacturing villages, in which youth predominates or the population is of miscellaneous origin. Mr. Hartt has very properly not named the localities where he found the "rustic purchasing committees who fall an easy prey to unscrupulous dealers," and "buy the most they can get for their money." The library trustees in Massachusetts are elected by town-meeting ballot for three-year terms, each board consisting of three or six persons selected from the better-educated men and women of the community, and quite often including a clergyman or two. They serve without pay. I have had occasion to know that these boards usually give careful and studied consideration to the choice of books to be purchased, and select them wisely for the wholesome amusement and instruction of young and old. They often give special attention to the needs of teachers and schools. Of course they get all the

books they can for their very limited funds; that is their duty, and, with often less than fifty dollars to expend for the annual addition to their shelves, it is well for all concerned that they know that there are cheap books and where they are to be bought; not mere trash, but cheap editions of the best works of the best authors, to be had for fifty cents or less per volume. In very many towns the books given to the library form a considerable portion of the yearly increase. In such cases the presence of trashy novels is oftener chargeable to the casual donations than to the regular purchases.

HENRY S. NOURSE

(Member of the Free Public Library Commission.)
South Lancaster, Mass.

Mr. Kipling's Theology

To the Editors of The Outlook:

In your issue of February 10 appears a letter from "C. S. H." on Mr. Kipling's God, in which the writer propounds a series of questions regarding the theology of Mr. Kipling. It is quite evident from these inquiries that the writer would answer them all in the negative. This attitude, it seems to me, is the result of that half-knowledge that is never more dangerous than in matters of literary criticism. Mr. Kipling is an author whom you cannot learn to know in a day. Truly the product of an age of intense activity, he gives bold utterance to many thoughts which are indeed common property, but which few of us have the courage to formulate or acknowledge. So it is but natural that, as they are sometimes guilty of that most unpardonable of all faults, unconventionality, we should think the kernel hardly worth the trouble of opening the prickly burr. To understand Kipling you must know Kipling—not two or three tales and a few verses, but the greater part of his extremely varied writings; know them so that you can take a volume from the shelf and turn at once to the tale, verse, or chapter you wish.

We are asked whether we can define Mr. Kipling's ethics as Christian. That may depend on what we and "C. S. H." mean by Christian ethics. Mr. Kipling is essentially the apostle of action, and we could not expect him to have any sympathy with a purely passive system of ethics, which consists in always trying to be good

and never to do good. Unless I read him wrong, however, he does most decidedly teach the doctrine of cause and effect in morals: that "we are not punished for our sins, but by them." If "C. S. H." will re-read "Without Benefit of Clergy," "Love-o'-women," "Tomlinson," and "MacAndrew's Hymn," I think he will find the ethical principle just stated most clearly and forcibly illustrated. In the tales it is the *motif*, while in the poems it is expressly stated in such lines as these: Marks! I ha' marks o' more than burns—deep
in my soul an' black,
An' times like this, when things go smooth,
my wickudness comes back.
The sins o' four and forty years, all up and
down the seas,
Clack an' repeat like valves half fed. . . .

As for the "White Man's Burden," it is nothing but a timely restatement of the principle of moral responsibility that was the essence of Christ's teaching. What is

By all ye will or whisper,
By all ye leave or do,
The silent, sullen peoples
Shall weigh your God and you,

but a reflection of the spirit of "Let your light so shine before men that they may see your good works and glorify your Father which is in heaven"? I fail to find a line in the whole poem that carries with it any idea of forced conversion.

I think that it is generally admitted that the love of our fellow-men is a "high and holy love." Is this kind of love any the less noble when it is displayed without ostentation and in the performance of every-day duty? If not, then Bobby Wick in the cholera-stricken camp, and Scott in the famine district, deserve a place among those who gave themselves for others. It is to be noted that both of these men were in love at the time of their sacrifice; is theirs the spirit that is the outcome of that "healthy animal passion" which is in all things most selfish? In fact, a very cursory reading of "Plain Tales" and "In Black and White" will show the unprejudiced critic numerous examples of noble and unselfish devotion on the part of both men and women. It is perfectly true that here, as in all Mr. Kipling's work, the virile, masculine element predominates; but both Lispeth and Ameera exemplify true feminine devotion, and none the less perfectly because they are heathen. On the man's side where do we find a

more touching instance of pure, unselfish love than that of Dick Helder for Maisie? Another instance of a love that is almost idyllic is that of Leo and the Girl in "The Children of the Zodiac."

There is scarcely one of the Anglo-Indian stories that does not contain a vigorous protest against the mistakes and crimes of British administration in India. In view of his more recent poems, the charge of unreflecting patriotism is certainly a most remarkable one to make. Among his earlier writings, "One View of the Question" is a caustic satire on many of the most cherished of English institutions; while in "The Head of the District," and half a dozen others that might be cited, Mr. Kipling sets forth most forcibly the almost criminal folly of placing natives in important positions.

A religion that accomplishes nothing appeals to Mr. Kipling no more than does a *faintant* system of ethics. The kind of religious enthusiasm that gives the Oriental a secular education, "the jam that he is shrewd enough to swallow, while rejecting the pill" of religion, and so enables him to defend his own religion and institutions against those of Christianity, he justly censures. But at the same time he more than once shows his admiration and respect for the zeal and perseverance of the missionaries; and to the medical missionaries among the women, who are among the best types of Christianity at work, he pays a glowing tribute.

Who is the God of Kipling? He is the Creator, the "Master of All Good Workmen." It is the work of the world that interests Mr. Kipling above all else; to him there is nothing common or unclean. His purpose in writing is not essentially a religious one, but his prose writings do not seem to me in any way to contradict the spirit and sentiment of the Hymn. On the other hand, I think that the ethics of Mr. Kipling's works are such as to warrant us in the belief that his God is the God of Righteousness; and as all of the work of the world is His, Mr. Kipling counts those most worthy of final reward

Who did their work, and held their peace, and had no fear to die.

As to Mr. Kipling's opinion of Cecil Rhodes, that has no pertinence to the question at issue. It is simply a statement of a very generally recognized fact:

that a man may possess intellectual greatness without moral greatness. This is far from being true greatness, but it is the kind that we are all ready to acknowledge in Julius Cæsar and Napoleon Bonaparte. So, with his characteristic admiration for men who do things, Mr. Kipling is ready to recognize this in Cecil Rhodes.

Titusville, Pa.

R. B. B.

The Point of Need in the Utah Work To the Editors of *The Outlook*:

The Mormon system has been studied by devoted and wise Christian workers on the ground for over thirty years. Those who have given it most attention under best opportunities would agree that the following facts, among others, have become established:

1. That Mormonism is a politico-religious heathenism, though masquerading in a garb of Christian terminology and calling itself the only true Christianity. Its polygamy is not either the cause or the chief element of its evil, but is an outgrowth of its worse features, and will never cease till they are overcome by Christianity. The battle with Mormonism is a battle of religions, to the death of one or the other. It is so recognized by them, and ought to be by us. This fact makes Utah a foreign missionary field on home missionary ground.

2. That very many of the common Mormon people are sincere in their beliefs. They do not understand the system well, but believe its pretensions sincerely in their darkness. Chief of its claims upon them is unreasoning obedience to their "priesthood," which enslaves them, in proportion to their sincerity, in politics and every avenue of life.

3. Forcible means can never save Utah alone. Law must be had for lawbreakers, good and strong; immoral practices must be suppressed. But beyond that law cannot go. To attempt to push it further would be wicked. Even a false religious belief has an element of sacredness about it which makes even attempted interference with it by force criminal. Freedom of conscience is the foundation-stone of liberty, and Mormons have as much right to it as we. They must be reached and saved as we save others. They can never be clubbed into the kingdom. They must be loved in and taught in and

brought in by the Spirit of God working through his truth.

4. New methods and means are necessary to this end, for a time. The great majority of Mormons live in the two hundred and forty-one post-office places of Utah alone, where there is no Christian work by which to learn the truth; and they all are taught that the "wrath of God is kindled against" all Christian teachers, that all Christian churches are "base counterfeits" of their "true and heavenly" one, and that they will be damned if they receive the ordinances from such; while on every block is a priest to visit every home weekly, or thereabouts, and keep them in the traces of the system. What is needed is, briefly: (a) A colporter work, reaching every home from Canada to Mexico, in Mormon regions, by specially trained workers, with literature especially prepared for this use; (b) outdoor wagon evangelistic work by trained men for a week yearly in each Mormon village of any size; (c) work by literature wherever the two thousand "elders" go, that error may be forestalled by truth, and no more converts made. The details are planned on a thoroughly economical basis and so as to produce rapid but thorough work.

Reluctantly, and because other societies were too much burdened to take up new work, the Utah Gospel Mission has been organized to carry on this work. It is interdenominational, as it naturally should be, and is strictly supplementary to and co-operative with all existing Christian work on the field. Its organization includes over forty pastors and business men from Massachusetts to Utah, many of whom are experienced in large missionary and other undertakings, thus guaranteeing not only honesty but wisdom in this new work. It holds that the cost of this new work should be borne as extra to all regular offerings, and it seeks no others, though very earnestly desiring these without delay and in good measure.

The following facts may be added showing the activity of Mormonism in the "Southern States Mission," having its headquarters at Chattanooga, Tenn. They are from the official report for 1899, in their paper published at the above address. This field includes only the States south of the Ohio River, and Ohio north of it. Nearly five hundred "elders" have

been at work. They have baptized 1,118 converts, bringing the total membership there up to 7,132; or, including children in families, 10,251. The "elders" traveled over 664,000 miles, mostly on foot; they made 329,960 visits to families, and used 662,394 tracts, books, and dodgers. There are about two hundred such "elders" having their headquarters in Brooklyn, and laboring throughout the contiguous States. Eleven of these are now working daily in Brooklyn and New York.

Further information may be secured by addressing the writer at 739 Republic Street, Cleveland, O., or temporarily in care Dr. Josiah Strong, League for Social Service, United Charities Building, New York. Remittances should be made to H. Clark Ford, Treasurer, New England Building, Cleveland.

(Rev.) JOHN D. NUTTING,
Secretary Utah Gospel Mission.

Cleveland, O.

Dr. Martineau and the Term Unitarian *To the Editors of The Outlook:*

Your statement that Dr. Martineau "objected to the term Unitarian" is not fully traversed by Mr. Chadwick's reply, although the claim that the objection was to the denominational use of the term is, on the whole, fairly made, yet does not cover the case.

Dr. Martineau's objection was far-reaching and profound. It can be proven by his words and strengthened by his conduct. In a very interesting letter addressed to the Rev. S. F. Macdonald, and published in the London "Enquirer," he objected to the term Unitarian as indicating "a doctrine not distinctively Christian, but belonging also to Judaism, Islam, and to simple Deism." But he goes further, and urges that "better insight into the origin and meaning of the Trinitarian scheme and a more philosophical appreciation of its leading terms—Substance, Personality, Nature, etc.—would disincline men to make either the rejection or the acceptance of the doctrine a condition of Church communion."

The logic of these statements is clear: that to claim the term for those only who deny the doctrine of the Trinity puts a stigma upon those who hold that doctrine, as if they were Tritheists. Nothing is

more unfair, and of this Dr. Martineau was incapable. He knew that believers in the Trinity claimed that they also were believers in the Unity of God.

But Dr. Martineau went still further in an exposé of the shortcomings of his own school—not an accident, I think, but a logical consequence. Of Boston Unitarians he says: “The spiritual affinity uniting us to them is far less genuine and close than we feel for the bodies of Christians of whom we cannot predicate our doctrinal name.” Then follows a very striking contribution to our knowledge of his inner life: “I am constrained to say that neither my intellectual preference nor my moral admiration goes heartily with the Unitarian heroes, sects, or productions of any age. Ebionites, Arians, and Socinians, all seem to me to contrast unfavorably with their opponents, and to exhibit a type of thought and character far less worthy, on the whole, of the true genius of Christianity. I am conscious that my deepest obligations, as a learner from others, are in almost every department to writers not of my own creed. In philosophy I have had to unlearn most that I had imbibed from my early text-books and the authors in chief favor with them. In Biblical interpretation I derive from Calvin and Whitby the help that fails me in Crell and Belsham. In devotional literature and religious thought I find nothing of ours that does not pale before Augustine, Tauler, and Pascal. And in the poetry of the Church it is Latin or the German hymns or the lines of—[here my copy of this rare letter has been shorn of a line by an evil-minded bookbinder, but I remember that it ran thus:] *Charles Wesley which stimulate mind and heart and make all else seem poor and cold.* I cannot help this. That I find myself in intellectual accordance with the Socini or Blandrata or Servetus in one cardinal doctrine is as nothing compared with the intense response wrung from me by some of Luther’s readings of St. Paul and by his favorite book, the ‘*Theologia Germanica*.’”

This manly avowal of indebtedness to Catholic Christianity for the nourishment of the divine life within his soul may prove an aid to faith and holiness to all who admire Dr. Martineau. It helps us to understand Miss Frances Cobbe’s refusal

of the dry-as-dust doubt and denial offered her by Dublin Unitarianism when she sought for nourishment. He surprised as well as charmed the Unitarians from Unitarianism by his evangelical fervor and kinship to the choicest saints of all time. Perhaps the foregoing quotations may prove the key to unlock the secret of his spiritual attainments and aid all true “seekers after God.”

A final word sustaining Mr. Chadwick’s admission. Because of the title “Unitarian Association,” familiar to our ears, Dr. Martineau refused to take the chair at the annual meeting, and defended Athanasius Coquerel, who declined to preach before the Association for a similar reason. He added that to affix “Unitarian” to a Church made it impossible to repudiate the doctrine “without forfeiting membership of that Church.” The risk is not imaginative, but it is only when the pendulum swings to Orthodoxy, as Classon Porter discovered in Belfast when he proclaimed himself a believer in the Trinity.

How much Christendom is indebted to Dr. Martineau no poor words of mine may express. But I have long held, and often stated where his friends were few, that his was the clearest and strongest voice in the defense of theism against materialism that this age has heard. The world is poorer since his great and beautiful soul emigrated.

JAMES MORROW.

Germantown, Pa.

Who Kills the Birds?

To the Editors of The Outlook:

An article in *The Outlook* for March 3 contains the following passages: “It seems almost incredible that women wantonly cause the destruction of millions of birds every year. Nine-tenths of the total destruction is said to be due to the habit of wearing dead birds, or parts of them, for ornament.” “At the present moment its [the Audubon Society’s] most conspicuous work is in the support of an amendment to a section of the game laws of New York State. Under existing conditions it is impossible to obtain convictions under that law.” Every one who knows anything of human nature knows that the majority of mankind are intensely ignorant of and generally indifferent to evils which do not come under their own observation, but every one understands a

penalty for a given offense. The efforts now being made by many women, as individuals and as members of the Audubon Society and other organizations, have had but slight effect in stemming the current, but the men have the matter in their own hands. They make and *should* enforce the laws; and also—a point which writers on the subject seem to overlook—they kill the birds and pocket the money for the feathers which the women wear. Under these circumstances it hardly seems fair to credit the women alone with the “wanton destruction of millions of birds for ornament.” When the men, as individuals and as lawmakers, go to work in earnest to prevent their own sex, in boyhood, from destroying birds and eggs for “sport,” and in manhood from killing the birds for the money they can get for their plumage, then, and not until then, they will be hailed as allies by the multitudes of women who, like myself, never wear birds’ feathers and are anxious for help in the fight against a barbarous custom.

GRACE OLIVER NORTH.

Baltimore, Md.

Expansion and Caste

To the Editors of The Outlook:

You may be right in your contention that the Constitution of the United States does not extend itself over newly acquired Territories by the mere fact of their becoming American possessions. That is a matter for the Supreme Court to decide. If its decisions shall accord with your claim, however, that will not settle the question of policy. That question, which the Puerto Rico Bill has forced upon many of us as it has never been forced before, is this: Is it wise or American to adopt a course which, if permanent, establishes virtually a National system of caste? This is the net upshot of American control of other peoples with the Constitution left behind—is it not? Let such a relation as that postulated in the Puerto Rico Bill be permanently established, and a master caste and a subject caste are at once created. This is evidently the opinion of so shrewd a journal as the New Orleans “Picayune,” which is published where caste is known at first hand. It approves the new Republican doctrine on the explicit ground that the framers of the Constitution “founded a white man’s republic, and

intended it for the special use and benefit of white men forever.” Is this what we have cherished as an American ideal? Was it for this that we went through a four years’ agony of civil war? Abraham Lincoln is on record to the contrary. No man, he declared, is good enough to govern another man without the other man’s consent.

I apprehend that I am but one of a multitude for whom the Puerto Rico Bill has been a clarifying reagent in the clouded fluid of expansion. After acquiescing in the President’s policy as apparently National duty, and discounting anti-imperialist cries and revilings as largely hysterics, we see in this bill the newspaper phrase of “subject peoples” looming up on the horizon, no longer as a rhetorical turn, but now as serious and threatening fact. For beneath all its fair show of philanthropy lie unmistakably the spirit and purpose of domination—domination which, when administered by unscrupulous men, will be spoliation, when administered by philanthropic men will be paternalism, but which never will be, nor can be, *fraternalism*. Such domination Americans have been wont to consider good neither for the master nor the subject caste. It may be the best that aristocratic England can do for her crown colonies; but it is not the best that democratic America can do for the lands she has come to hold in trust.

Is it asked, What better can we do, seeing we cannot receive ten million Asiatics as American citizens? We can receive little Puerto Rico into the Republic on terms at least as favorable as those granted to Alaska, and leave the door open for her to become all she is capable of becoming.

In the Philippines we can announce a policy of fraternal assistance toward ultimate self-government and independence. We need not bind ourselves to grant independence at any set time, provided we do bind ourselves to grant it when certain definite conditions are fulfilled. These conditions, as to education, general possession of property, development and variety of industries, proven capacity for self-rule, and so forth, may properly, perhaps, be made more severe than the average attainment of American citizens, for the reason that the population of the

islands is not great, and they lie exposed to the fleets of the Great Powers. To meet the conditions satisfactorily might take a generation or two, or even more, and still the arrangement would be an honorable and wise policy; because all the time things would be working toward a solution honorable to both parties, all the time the door would be open for the utmost possible Philippine advancement, and a strong incentive to it be present, and—most important of all for our peace of mind—all the time Philippine patriotism would find an outlet in uplifting the common people, not in poisoning their minds against us; that is, the best life of our Asiatic wards would run in harmony with our efforts, not break against them in bitter opposition. This would be *fraternism*—a policy of speedy peace for the present and abundant promise for the future. The policy of domination and caste, on the other hand, means at its very best, as the most distinguished champion of it confesses, to

Take up the white man's burden
And reap his old reward—
The blame of those ye better,
The hate of those ye guard.

WILLIAM FORBES COOLEY.

Littleton, N. H.

Scientific Housekeeping

To the Editors of The Outlook:

The School of Housekeeping of Boston, Mass., is attempting to put domestic employment upon the basis of a trade. Those who are interested in the school believe that, in order to be efficient household employers and houseworkers, girls must be trained as for any other business. Accordingly, they offer a five months' course for employees in which thorough instruction is given in every detail of housework, cooking, economy of foods, and personal hygiene. There is no charge made for the course, but the girls who take it do the work of the house—under direction. Each girl has experience in every kind of work, and, when the course has been satisfactorily completed, the girls are placed in good positions at good wages.

But still more important than the training of the maid is the training of the mistress. The housekeepers' course comprises three months, and it is of such a

character that it appeals to the young woman who has been graduated from high school or college. She learns about house sanitation, chemistry of foods, home economics, as well as cooking, marketing, household buying, etc. She learns, in fact, that dignity, ability, and judgment are required in the conduct of a home, and that to direct efficiently she must know not only what to expect of her employees and how to judge of their efficiency, but how to protect the health of her family, and how to apportion her income in order to achieve the best results. Because much is done for the modern woman much will be expected of her. * *

Woman Suffrage Again

To the Editors of The Outlook:

You say that there have been no beneficial results from woman suffrage. Will you let me point out some that I consider beneficial?

1. The decrease in the divorce rate of Wyoming during the past thirty years, while it has been increasing all over the rest of the country. It is now only one-third as high as in the United States in general, and only one-fourth as high as in the other States immediately surrounding it, where other conditions are similar. This is not because the divorce laws in Wyoming are especially strict, but may be partly because the marriage laws are especially sensible.

2. In all woman suffrage States women employed by the Government receive the same pay as men for the same work. A larger proportion of the good positions also falls to their share. Compare with teachers' salaries and positions in New York and Massachusetts.

3. The age of protection for girls has been raised, I believe, in all woman suffrage States, certainly in most.

4. Laws have been passed in Colorado within the past six years: (a) Prohibiting child labor, (b) making fathers and mothers joint guardians of their children, (c) establishing a State Industrial School for Girls, (d) establishing a State Home for Dependent Children, (e) abolishing the use of party emblems on the ballots.

5. Equal suffrage has greatly increased the number of towns voting for no-license, and has brought about a better enforce-

ment of the liquor laws, in Colorado and New Zealand.

6. The testimony is almost universal (a) that the polls are more clean, quiet, and orderly than before equal suffrage; (b) that the nominations are of a higher order.

A friend writing from Colorado speaks of this, and adds: "It is also a fact that women being members of the Legislature has prevented the employment of disreputable women as clerks, and the scandal that has often accompanied its sessions in former years." M. W. A.

The New Protestantism

[For interpretation of this letter from M. Andre Bourrier, a French priest of the Roman Church, to his Bishop, Mgr. Robert, Bishop of Marseilles, see editorial pages. Dated August, 1895, it is but just now given to the public.—THE EDITORS.]

Monseigneur: In sending you my resignation as one of your clergy, I believe it to be my duty to give you the motives which have caused me to make this decision. Age, experience, and, above all, the candid study of the Gospel and of the first centuries of Christianity, have too greatly modified the teachings and the prejudices with which my early ministry was nourished. I see myself compelled to recognize that I was born in a Church in which new growths and the interests of men have utterly changed the simplicity of the Gospel. I cannot recover in its dogmatic subtleties, nor in a large proportion of its practices and ritual, the beautiful religion of Christ.

You have had cognizance, *Monseigneur*, of these troubles of conscience which for a number of years have been the torment of my life. You have not forgotten my agonies while I have tried these ten years past to break the bonds, so strong and so tender, which held me fast to all that I had known and loved up to that time. You then demanded from me my adhesion to the declaration of faith of Pius IV., and that I gave you. I submitted myself to the examinations which you were pleased to impose upon me. But I did not at all recover the peace of mind which was promised to me.

You know how to make a man suffer; you know not how to give peace. With loyalty and courage, I forced myself to bend my reason and my will to the demands of the Roman faith. I did everything to persuade myself of the truth of that faith, since the Roman Catholic faith consists, not in believing, but in believing that one must believe. To-day I have been twenty years in the ministry, and during ten of these twenty years I have carried on this debate with myself in such a crisis of conscience. The day has come when I see it is equally impossible and culpable to continue this strife. Moreover, I have suffered enough to recognize that it is even more grievous to trample on one's conscience than on one's heart.

I make my exit from the Roman Church,

not by the door of skepticism or of unbelief, but by reason of my faith in Jesus Christ, the *only* Saviour and *exclusive* Mediator (Acts iv., 12; 1 Timothy ii., 5).

In your Church you have multiplied saviours and have admitted means of salvation the most diverse, and indeed the most fantastical, according to the fashion of the hour. The success and popularity of these exhibitions have completely perverted the principal truths of the Christian faith—the Incarnation and Redemption. But I find in the Roman Church no longer the Gospel which has been revealed, that which the Apostles preached and which I ought to prefer to every other gospel even were it brought to me by an angel from heaven (Gal. i., 8).

If I could find again that Gospel in Romanism, I would not give up a position which assures me of worldly honors, with the material advantages of a life at once easy and agreeable. If I did not believe as I do, I might try, like so many others, to reconcile the exercise of my ministry with a conscience fortified by the subtleties of casuistry, and I would not expose myself to the injuries and enmities which, it may be, will be the consequence of the sincerity of my faith. But I believe it is better to say, with Saint Paul, "What things were gain to me, those I counted loss for Christ" (Phil. iii., 7).

To sum up all, I am convinced that the Gospel alone will save modern society; convinced that the Roman Church cannot, without abjuring itself, place the Gospel in the hands of the people; convinced that the Catechism does not compensate for the loss of the Gospel. Such, *Monseigneur*, are the motives of the decision which I make this day in the full enjoyment both of my reason and of my liberty. Faithful to my vocation, I shall consecrate the remainder of my life to the service of God, only too happy to be permitted henceforth to preach my Saviour, with fidelity to his word, and set free from the fear of men. I declare to you that I shall publish this letter hereafter in case I shall deem it necessary to furnish my friends with this frank explanation of my conduct.

Accept, *Monseigneur*, the assurance of my respectful regards, with which I have the honor to be

Your servant and brother in Jesus Christ,
A. BOURRIER, Pastor